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FATHER ANGELICO OF POLLINA.

BY ARTURO MUSTON, PALERMO, ITALY.

Father Angelico was born in the year 1866 in Pollina, Sicily, a small village containing about 3000 inhabitants, in the province of Palermo and the neighborhood of Cefalù, where the celebrated cathedral built by King Roger in 1145 still attracts admiration for its majestic Norman style and precious mosaics. Though Pollina is said to stand on the ruins of the ancient and famous Apollonia, it is at the present time a poor, dirty place, and its people merely peasants. "Can any good thing come out of Pollina?"

Giuseppe Collosi—the real name of Father Angelico—is the son of a miller there; and was sent to school, going through the elementary classes in Pollina. Then he helped his father in country work, but, at the age of sixteen, his mother, who is a strong Romanist, superioress of a confraternity, sent him to Castelbruno, under the pretext of pursuing his studies in the Convent of the Capuchins, but with the real intention of making him a monk. Giuseppe felt no attraction to the monastic life, and begged his parents to let him stay at home. But his mother told him, that if he would not enter an order, his home would be closed against him. On May 8th, 1884, he put on the sacred habit as a novice. This was in open contradiction to the Italian law, which forbids the increase of monastic orders. Nine months after, the chief of police in the place entered the convent with the gendarmes, to ascertain if there were only students boarding there (as the monks said) or real novices. The Fathers tried to evade the questions, but, being found out, all the novices were sent out. The Superior, for his false statement and for having no diploma or permission to teach, was fined 500 francs, with five days' imprisonment. Giuseppe, much frightened at first, because he expected to be imprisoned also, felt very happy when he knew he was free to go home. But his mother, fearing that if he once took off the monastic dress he would not put it on again, compelled him to hide himself in the house of a friend, who had a

son in the same condition. Every week, secretly, the Guardian went to confess them ; and after two months an order came from the General in Rome to send these youths to the Convent of Sortino, in the province of Syracuse.

Here began for our young friend the thrilling conflict between his conscience and the monastic rules. He was to be reduced to the condition of a corpse in the hands of his superiors, one of whom, the " Provinciale," was especially stern and severe ; he had to learn the hypocritical appearance of piety, and to begin by showing himself humble and submissive. His eyes were always to be down to the ground ; for raising them he was immediately punished with the " straccio," which is a band going round the head and covering the eyes. For hours and hours, even when going out, he had to wear it ; to speak to a superior, even to ask permission to drink a little water, he had to kneel down and kiss the floor, remaining in that position until he was allowed to move.

Although they thus moulded his outward man into a good novice, he felt in his heart, more strongly than ever, a repulsion to such a life. But where was he to go ? what was he to do ? Having taken there the " voti semplici," he was sent to the Convent of Gibilmania to study philosophy. A year passed when he was called, according to our civil laws, to go through the various forms of military service. He felt the greatest pleasure in bidding good-by to the convent and dressing himself once more as a man, hoping never again to enter those horrid walls. But his father being seventy years of age, his son was not permitted, according to Italian law, to enlist. He tried to enter the gendarmes brigade, but his parents prevented him and brought him back to the convent. Being a clever fellow and studying well, in order to bind him down they gave him minor orders (August 21st, 1887), and a year after (September 9th, 1888) he made the solemn profession in Gibilmania, and was received as a regular friar, assuming the name of " Father Angelico." His superiors wanted to confer on him also the higher order of the priesthood, that he might celebrate mass and earn money for the convent. He was then allowed to go home for a little holiday. He tried to have himself transferred to the secular clergy so as not to go back to the convent, but an order came for him to start immediately for Catania, under threat of suspension " a divinis" (that is to say, prohibition to celebrate mass, etc.) if he did not obey. He was therefore obliged to leave Pollina, and go to Catania.

In the Convent of Catania began the interesting part of his life, for here doubts began to assail him regarding the various dogmas of the Romish Church. He knew nothing of the Gospel and evangelical religion, yet his own intelligence and common-sense rebelled against the supremacy of the Pope, his infallibility, the Immaculate Conception of the Virgin, and he had strong doubts about the power of the priest in transubstantiation and in confession. As he put questions and made objections, they considered him a heretic, and his lecturer and professors reported him to the " Pro-

vinciale," who compelled him to remain hours on his knees, repeating the *Miserere*, and scourging himself with a leather thong called the "disciplina." It is easy to understand that the flagellation was not an adequate answer to his doubts, and would not dispel them. About that time they made him study ethics, giving him as text-book the celebrated "Speculum Vitæ Humanæ" (the mirror of human life), by the Spanish bishop, Rodrigo Saurio di Sanchez. It is a guide to the confessor. This scandalous book is the worst teacher of immorality. It is so vile that the lecturer himself did not read the lesson aloud, but said to his pupils, "You will read from such and such a page in your cell, but, to keep the devil from tempting you, you will read it kneeling down!" A new discovery, surely, that it does not hurt a man to drink poison on his knees, though it would were he standing or sitting!

Our friend was disgusted and shocked. He said openly to his superior that he could never put such questions to those who came to confess to him. He was called "Protestant," and had to recite more *Misereres*, with the scourging. He was known in the convent as an inquirer, and a man of independent mind also. One day a lay friar, Fra Carmelo, secretly took him into his cell, and began to speak of "the Protestant people" who were in Catania; he said he knew the Waldensian minister, an ex-priest, Signor Bellecci, and went on to explain what the Evangelicals believe. He concluded by handing him a Bible, translated by Diodati.

Father Angelico accepted it with eager interest, and read it, comparing it with Martini's translation; he was struck with the untruthfulness of the accusation that Diodati had falsified the text. Although he knew his Latin Bible well, and had read it often, he could find no text which prohibited the reading of it in a spoken language. The reading of Diodati aroused stronger doubts than ever, and not finding the truth in Rome, he would have found it (being led by the Word) in Christ, had not Father Giuseppe, from Nicosia, discovered him and reported him to the Guardian and "Provinciale." For three days he was kept on bread and water, wearing the "libano" (a rope made with a kind of long grass) round his neck, and a crown of thorns on his head. Of course, he was more closely watched than ever, and the monks tried to blot out all impression by calumniating the Protestants, and especially Signor Bellecci, upon whose character they poured all the ink of the convent. The Bible was confiscated, and subsequently burned with special ceremonies in presence of the monks assembled for the occasion. This triumph of the devil was the forerunner of a cruel deception for those hypocritical fanatics.

Father Angelico, although they were very kind to him, was most unhappy. All the kindness of the nuns of a convent in the neighborhood where he was to say mass could not check his disgust; they used to send him quantities of sweetmeats (the sisters in Italian convents are celebrated for their skill in preparing sweets, liqueurs, etc., and they sell an enormous amount of these first-fruits of their piety every year); besides, he received

presents of beautiful embroidery from the same nuns, who had special sympathy with the Capuchins.

The Guardian had conferred on him the honorable title of "Discreto," which means his confidant, and promised that the following winter (1890–91) he should be appointed lecturer on theology in the Seminary of Messina.

All this while Father Angelico desired to visit Signor Bellecci, the Waldensian pastor in Catania; but he was watched (shadowed), and, as opposite Bellecci's dwelling there was a house belonging to the Guardian, Father Spina, he was greatly perplexed how to manage it. One day he decided to go, but was caught and taken to the convent, where he had to undergo severe punishment.

The rules and regulations of the Capuchins allow the monks to go back once a year for a few days to their home; and on July 27th, 1890, Father Angelico left Catania for Pollina. On the way he stopped in Cefalù, where the bishop, knowing his case, tried to allure him by promising to speak for him that he might be transferred to the secular clergy. He did, in fact, write to Rome, but the answer was in the negative. The bishop, nevertheless, appointed Father Angelico vice-curate in Pollina and kept him there several months in that office, although his Provinciale had suspended him "a divinis!"

Father Angelico's state of mind was most critical. He was more and more dissatisfied with Romanism, having before his eyes the abominable behavior of the priest of Pollina; therefore, although the Provinciale promised him a welcome at the convent, and urged him to go back there, while his mother pressed him to resume the monastic life, he felt less inclined than ever to obey them. He had in this manner spent more than four months in Pollina, when he came to the decision to write to Signor Bellecci, since he had always been prevented seeing him. Signor Bellecci, in December last, answered him, giving him direction and encouragement, and advising him to address himself to me, the Waldensian pastor in Palermo. The letters were opened in the post-office of Pollina, and the priests informed of their contents, so that a second stronger suspension fell on the head of Father Angelico on December 23d, 1890.

At length, on January 10th, 1891, Father Angelico called on me in Palermo, asking earnestly to be delivered from his unhappy position. I had an opportunity of speaking to his heart and conscience, and, as I bade him good-by, I insisted on his giving the proofs of his earnestness and sincerity by leaving everything for Christ, and providing for his own living. He took with him some books I gave him to help him in the study of the Holy Scriptures. We continued to write to each other, I doing my best to lead him in the path of righteousness. He tried to get an appointment as a teacher, but Pollina being divided into two parties, and his father belonging to the one which had been defeated in the last election, he could not succeed in obtaining anything. Meantime, he was

seized with influenza and laid up for a month, in which he suffered much, because his mother, bigoted and hard-hearted woman, would not nurse him, but constantly reviled him as a heretic, and threatened to turn him out. So, when he began to recover, she refused to light a fire or prepare food in the house as long as he was there. She grossly insulted, and even attempted to beat him. In this extremity, that he might not rebel or cause any more disturbance, he left his home, and immediately his mother had it sprinkled three times with holy water! The poor, ignorant woman declared that her son was possessed by the devil, and was becoming a "Negromante."

Father Angelico came to Palermo, straight to me, last April, declaring his sad case. An ex-deputy of Levante had offered to help him in opening a shop if only he would have nothing to do with the Protestants, and he was ready to advance 20,000 francs for it. Here, in Palermo, a lawyer, an ex-provincial deputy, promised him that if he would remain a priest, he would guarantee him so many masses. They also tried to speak to him in the name of the archbishop, but his decision was made, and nothing could change him. He courageously came publicly to our meetings, dressed as a monk, and numbers of priests running after him. A monk of his order stopped him, and tried to take him to the convent, but left him when he had received the answer, "I follow my conscience, and you yours; we will both have to answer before God for it." I felt very much perplexed, however. I had cherished the hope that Father Angelico would find a situation, and then we could have looked after him. But had I a right to arrange beforehand what God in His providence would do? Would I be justified in abandoning a soul who is striving against the darkness and longing for light? I put it all before the All-wise and All-powerful One, and stretched out a brotherly hand to Father Angelico. As I noticed from the beginning that he was a clever fellow, gifted with clear intellect and a good memory, I thought that perhaps God could make him useful in His service; and I hope he may be able to take his diploma as a Latin professor, and that he may become a powerful evangelist. With this object in view, my friend and colleague, Signor Bassanelli, and I give him every day a regular course of instruction in evangelical doctrine, in which he shows himself really most intelligent. But, while we feed his soul, heart, and brain, his body also needs food and clothing. Will not some Christian heart join us in this work, which is not charity to a man only, but for the glory of God? May the Master Himself choose some co-operator among His disciples!

[The preceding paper is reprinted from *A Voice from Italy*, in order that our readers may have an opportunity to become acquainted with the life of one who has been led of the Spirit from the darkness of Romanism into the light of the purer Gospel of Christ. We hope and believe that it will cause many to feel a keener interest in the work which is being carried on in Italy and other Papal lands where efforts are being put forth to dispel the dark clouds of superstition and break the bonds of priest-rule which are upon Papal Europe.—Ed.]

BONIFACE, "THE APOSTLE OF GERMANY."

BY REV. HENRY GRACEY, ST. ANDREW'S MANSE, GANANOQUE, CAN.

In an article in THE MISSIONARY REVIEW (August, 1891) a brief account was given of early mission efforts among the Germans. These were conducted for the most part by zealous men from Ireland, who by their self-denying labors gave proof of the devotion and piety which in the sixth and seventh centuries characterized the Irish Church. By the methods then in vogue—teaching as best they could, founding monasteries, clearing the forest, and cultivating the soil—these missionaries tried to induce the people to give up their rude and violent life, embrace Christianity instead of idolatry, live in peace one with another, and forsaking their cruelties and vagrant habits, adopt the customs and practices of a higher civilization.

These mission enterprises were not directly under the control of the Bishop of Rome; nor were the doctrinal views and practices of the missionaries in accord with the great Latin system, which was rapidly extending its influence and control over all branches of the Church, and speedily developing that centralized government destined to play such a prominent part in the affairs of Europe in the succeeding centuries.

We purpose giving in this article a brief account of the establishment of Roman ecclesiasticism in Germany in the eighth century, and of the man who was the agent in bringing this result about, Boniface, the Apostle of Germany, as he has been called; and as we learn the story of this undertaking and compare it with what had been hitherto done, we are impressed with the advantage resulting from organized effort, from effort aiming at some definite end; and of individual effort backed up by powerful sympathy and assistance from the main body of Christianity. And however we may be disposed to question the methods sometimes followed or to dispute the positions sometimes taken, we may yet learn from this story a useful lesson regarding what is necessary to make modern missions successful—namely, unity of aim and of action among the several branches of the Christian Church which are carrying on work in the foreign field; and a strong feeling of sympathy in the whole body at home with the work abroad, which sympathy must show itself in practical support and assistance wherever needed.

Boniface, whose original name was Winnifred or Winfred, was born about A.D. 680 in Kirton, Devonshire, Eng. Very early he showed a strong leaning toward a monastic life. His father at first opposed this, but finally gave way to his son's eager desire. Young Winfred entered a convent in Exeter, where he received his early clerical education, and where he distinguished himself by his aptitude and diligence. He was noted for prudence and administrative ability to such a degree that when still quite young he was chosen by his convent as their agent in difficult cases. He

became much interested in mission work, which was then a common tendency among devout young men in England and Ireland, and resolved that he would devote himself to the conversion of the pagans.

In 715, when thirty-five years of age, he set out for Friesland, where he hoped to do something for the ignorant people of that country ; but as Radbod the king was then at war with Charles Martel, *major domo* of the French palace, the state of the country was so unfavorable that he was compelled to retire without accomplishing anything. He returned to his convent in England, where the monks of his cloister were anxious to make him their abbot ; but he declined the office, preferring some position demanding greater activity.

Still cherishing the desire to be a missionary, he conceived a plan of procedure which he thought more likely to be successful than the one he had already tried, or those upon which so many of his fellow-countrymen had carried on their missionary labors hitherto. He accordingly applied to his friend, Daniel, Bishop of Winchester, for a letter of introduction to the Pope. Armed with this epistle, he made a pilgrimage to Rome in 718 ; was introduced to Gregory II. ; laid before him his purpose, and solicited his sanction and support.

The Pope readily approved his undertaking, and commissioned him to preach the Gospel to the pagan nations of Germany. He started on his mission, and began work in Thuringia ; but he soon found that he could not accomplish much without the support of France, to which a large part of Thuringia was subject. He went accordingly to the French court ; had an interview with Charles Martel, who was the practical ruler of France ; laid before him his scheme, and showed him the Pope's sanction and commission. What the immediate result of this appeal to Charles Martel was does not appear ; but it shows us the determination of Boniface to succeed, and the comprehensive view that he took of the situation. He was a man of resource. He had the genius to contrive and the resolution to execute. About this time Radbod, King of Friesland, a resolute enemy of Christianity, died, and Boniface at once went back to that field to try again to get a footing there. Willibrord, Bishop of Utrecht, was so favorably impressed with him that he wished to make him his successor. This honor, however, he declined, being strongly of the opinion that it was his mission to carry the Gospel to the Germans. This conviction shaped itself before his mind in the form of a dream, in which he heard a call to go to Germany, and was assured of success in his enterprise. Accordingly, in 722 he went into Hessia, where he was encouraged by the early conversion of two native princes. There he founded a monastery and continued his labors for some time with varying success, being hindered a great deal by the prevalence of wars with the neighboring Saxons.

In 723, in obedience to a call from the Pope, he visited Rome a second time, when Gregory II. consecrated him bishop over the district in which he was laboring ; but before he was consecrated he was required to take

the oath of allegiance to the Roman See. At the tomb of Peter he made a declaration of the following kind :

"I promise thee, the first of the apostles, and thy representative, Pope Gregory II. and his successors, that with God's help I will abide in the unity of the Catholic Church ; that I will in no manner agree with anything contrary to the unity of the Catholic Church ; . . . and whenever I find that the conduct of the presiding officers of churches contradicts the ancient decrees and ordinances of the fathers, I will have no fellowship or communion with them ; but, on the contrary, if I can hinder them I will hinder them, and if not, I will report them faithfully to the Pope."

These latter clauses were designed to check, as far as the influence of Boniface could check, the progress of independent missions in Germany, and to bring all under the one central control.

This oath told powerfully upon the organization of the German Church. Boniface was a man of wonderful integrity, narrow in his views, but strong in his convictions, and disposed to give a literal interpretation to his instructions. The Pope of Rome never consecrated a man more devoted to his interests or more determined to carry out faithfully what was enjoined upon him. He was just the agent for the time and the place so far as the interests of the Roman See were concerned. The mission work done hitherto among the Germans had not been favorable to the imperialism of Rome. Those Irish missionaries had shown too much independence and too little regard for the peculiar doctrines and practices of the Latin Church. To secure, then, the establishment of the papal power over Europe, it was most necessary that the work of bringing in the pagan tribes should be carried on under Roman auspices and in accordance with Roman methods. To have a rival system spread through Germany was very repugnant to the prevailing sentiments of the Italian Church. Boniface was accordingly bound by the solemnities of an oath to use every means to stamp out this dangerous leaven, and substitute in its place the ecclesiasticism that had taken such deep root in southern and western Europe. The result showed the advantage that organization, system, centralization has in a great enterprise over desultory methods and disjointed machinery ; and the method in which this old-time missionary undertaking was carried on has in it a lesson for us in this nineteenth century. If wise plans, judicious management, broad and statesmanlike methods are able to carry the worse cause to a successful issue over the better, surely these same means would redound to the great advantage of the truth and the pure Gospel if we would apply them on its behalf. To-day a missionary spirit pervades the Church as never before. The opportunity is granted her as never before ; but the disjointed and sectional method in which the great Protestant family is working puts it at a disadvantage in the great enterprise. We are overlapping each other, and so wasting men and means. We are presenting a broken front to the heathen, and so suggesting to them the idea that we are not sure among ourselves what we believe ; and

working individually and separately we cannot work upon any wide-reaching plan. The need of our age for success on the foreign field is harmony, co-operation, and a united front before the heathen.

After his consecration in 723 Boniface returned to his field of labor. His mission was not only to gather in the pagans, but also, and probably chiefly, to bring into obedience to Rome those among the German tribes who had already embraced Christianity. The question was whether a free Christian development should get a foothold in Germany, or the Roman hierarchy should rule there with a rod of iron as elsewhere. The latter alternative prevailed, and Boniface was the man who by his energy, his devotion to the Pope, his constructive and executive ability, and his unswerving purpose brought about this far-reaching result.

During the lifetime of Charles Martel, Boniface had the assistance which his countenance and protection gave. There is no evidence that he ever employed the authority of the French ruler to compel the people to accept baptism ; but he did use it to maintain his authority in advancing education, maintaining discipline, and removing idolatry. This latter he made an important point. He suppressed idolatry with a strong hand. The overthrow of pagan rites and the substitution for them of Christian ceremonies were prominent in his method of dealing with pagan peoples. Illustrating his method, the following story is told : At Geismar, in Hessia, there stood a gigantic oak sacred to Thor. It was regarded by the people with feelings of awe, and was a popular rallying-point for idolatrous rites. For a long time it hindered the progress of the Gospel. Boniface determined to bring the matter to a crisis by destroying the oak. So one day, accompanied by several of his associates, he proceeded to the spot with an axe, and began to hew down the sacred tree. The people expected to see him smitten for his temerity, but when no harm came to him, and at length the oak fell, the people became ashamed of their superstition. He ordered the timber of the tree to be used for the erection of a chapel in which to worship God, and so he put an end to that piece of idolatry.

But if he overthrew one kind of superstition and one form of idolatry, he introduced another which developed into practices almost as debasing. When Boniface was consecrated Bishop of Germany he brought with him from Rome a large stock of relics to be used for the promotion of piety among the people. On a later occasion another Pope, Gregory III., sent him a fresh supply when he was created archbishop, so that idolatry was not eradicated wholly ; only the grosser forms practised among a rude people were changed for the not less sensuous forms which had received the sanction of the Bishop of Rome.

This method of teaching the people was in entire harmony with the spirit of that age. Mosheim says, " The whole religion or piety of this and of some subsequent centuries consisted in founding, enriching, embellishing, and enlarging churches and chapels, in hunting after and venerating the relics of holy men, in securing the patronage of saints with God

by means of gifts and superstitious rites and ceremonies, in worshipping the images and statues of saints, in performing pilgrimages to holy places, and in other similar practices."

The religious exercises introduced into Germany were in accord with these prevailing views and practices. However, Boniface did not neglect instruction, such as was considered necessary in that age. "That he himself studied the Scriptures may be inferred from the fact that he often imported from England copies of the same, together with expository works, fairly written on account of his weak eyes. There are still extant a few fragments of discourses preached by Boniface, probably after being translated into the language of the country." With a view to the instruction of the people he founded monasteries in central spots of the tribes, whence proceeded the culture of the people as well as practical lessons in reclaiming the wilderness. Many monks and nuns from England came over to him when his work had attracted attention and his fame had spread abroad. These he employed as teachers of the people ; and they spread among the rude inhabitants of these districts, as far as they could, a knowledge of the various arts and sciences, together with religious instruction. It is apparent that stress was laid on instruction from some of his ordinances ; for example, it was directed that no man or woman should stand in the relation of godfather or godmother unless he or she knew by heart the Creed and the Lord's Prayer ; that no person should be appointed priest who could not repeat the form of renunciation at baptism, and the confession of sins in the language of the country.

The success of Boniface was very great. He labored with great zeal for the conversion of the people. It is said that up to 739—that is, in about sixteen years—he had baptized nearly one hundred thousand pagan inhabitants of Germany. This was effected, it is said, "by his exertions and those of Charles Martel." How far the authority and influence of the soldier went in these conversions does not appear ; but no doubt the knowledge that he desired and approved the conversion of the people would have not a little effect in making the preacher's appeal successful. Of course where great masses of people are brought into the Church there is much that is superficial ; and a great deal depends upon the after dealing with the converts. Boniface exerted himself to destroy the old forms of idolatry, and every monument that spoke to the senses of the old heathen religion. He also labored to give the people some instruction by preaching and by the schools connected with the monasteries.

In 732 Boniface was made archbishop, but without as yet a metropolis. On the death of Raginfred, Bishop of Cologne, in 744, Boniface was anxious to make that the metropolis. This proposition, however, was not approved ; but a little later Boniface was made Archbishop of Mentz. After he was made archbishop the Pope appointed him his legate to visit the Bavarian Church, which had not yet received any permanent organization. This duty he discharged in 739, when he spent some time in

Bavaria, and founded under the papal authority the four bishoprics of Salzburg, Regensburg, Freisingen, and Passau.

During the life of Charles Martel Boniface had received countenance and protection from him that was of great advantage to the missionary laboring among a rude and uncivilized people, who respected might more than right ; and in most of his undertakings Martel supported Boniface. Yet the rough warrior had ways of his own that sometimes discouraged the bishop. Boniface forbade the clergy to take any part in war. Martel was in favor of their doing so. The bishop, of course, maintained that all Church property was sacred, and could not be diverted to secular uses. The soldier did not hesitate to sequester at will the property of churches and convents. Boniface was eager to crush all independence among Christian teachers within the limits of his jurisdiction, and compel all, from whatever quarter they came, to acknowledge the authority of the Pope as represented by himself, and accept without question Romish doctrines and practices. Martel was not in favor of this. He did not desire the Pope to have such decided preponderance ; and hence he would not give his consent to violent proceedings against worthy men, whose only fault was some degree of independence in religious views and practices. This disposition on the part of so powerful a friend prevented Boniface from going as fast and as far as he would like in the work of subjugating all to the Pope.

But when Martel died, in 741, his sons, Carloman and Pepin, were far more ready to join with the zealous bishop in his schemes of reform. Accordingly we find Boniface after this proceeding against certain parties on the ground of heresy. The accounts of these cases that have come down do not enable us to form a very accurate idea of their merits. Of course we have only one side of their case. Boniface carried his point against most of his adversaries ; but the hesitation shown by Pope Zacharias in confirming the sentences, and his request that the parties should be sent to Rome for a second hearing, and the fact that one person deposed from the bishopric by Boniface was upon a hearing before Zacharias restored to the office with another see, show that the Bishop of Germany exhibited a zeal that was considered at Rome extreme—that he was more devoted to the papacy than the Pope himself. However, great consideration was shown to the views and opinions of Boniface, being very properly regarded as one of the greatest men of that age and one of the most loyal to the Church.

Boniface exerted himself to establish regular provincial synods in the region over which he had control. These synods had been utterly neglected. In the Frankish Church none had been held for a period of eighty years ; but with the sanction of Carloman, and indeed at his request, Boniface called a synod, and through it took preventive measures against the lamentable abuses that had crept into the administration of Church affairs. In connection with this subject it may be mentioned that " Pope Zacharias

had expressly clothed him with full powers to introduce into the Frankish Church a thorough reform in his name. He held in all five synods. In these he caused to be passed laws whereby the clergy were bound to a mode of life better corresponding to their profession, and forbidden to take any part in war or in the chase on pain of being deposed from office. . . . At these synods several persons were tried as teachers of false doctrines, belonging, as may be supposed, to that class whom, in the times of Charles Martel, Boniface had not considered himself strong enough to put down."

After he had succeeded in getting the affairs of the Church arranged more to his liking, and having founded bishoprics to meet what he considered the needs of the German Church, he became anxious about a successor to carry on the work. He applied to the Pope for liberty to choose a successor, which Zacharias at first declined to grant, but subsequently he was allowed this privilege ; and he selected as the man to occupy his place and carry on his work an Englishman named Lull, who had been for twenty years trained under his eye and had served as his colleague. Boniface ordained him a bishop, and very earnestly appealed to King Pepin that he might have the royal sanction. His appeal was granted ; and now he felt that he had made every provision within his power for the future success of the work he had begun and carried to such a degree of prosperity and promise.

Being now relieved from anxieties about the conduct of his work, he resolved, though seventy-five years old, to set out upon another missionary journey. Friesland, the land of his first mission enterprise, was again his destination. He made arrangements for his burial in Fulda, his favorite monastery, in case he should die in this expedition. With a small retinue, composed partly of clergy and monks and partly of servants, he embarked on a boat by the river Rhine, and landed at the Zuyder Zee. His disciple, Bishop Eodau, joined him in Friesland. They made a pilgrimage through the country ; many received them gladly ; they baptized thousands, and founded new churches. Having appointed a certain day for the confirmation of those who had received baptism, all were to meet at a place not far from Dockingen. To this place Boniface with his companions resorted on the day appointed, June 5th, 755 ; but the enemies of Christianity, hearing of this arrangement, resolved to make it a day of mourning instead of a day of rejoicing. They gathered together armed for their murderous work, and coming upon the missionaries, who expected a far different band, they slaughtered most of the company. Boniface thus fell a martyr, and with him his friend and disciple, Bishop Eodau, and most of their companions. So ended the most remarkable career of the eighth century.

In forming an opinion of Boniface we must judge him according to the standard of the age in which he lived. Looking at him as he occupied his place and fufilled his mission, we discover traits of character and capacities for managing men, for organizing crude masses into something like order

and usefulness, and for exercising discipline, that show him to have been a man of decided ability, a man destined to direct and administer affairs.

Then, as we look at his life work and judge it as a whole, we must conclude that he was sincere and pious according to the standards of that time. He was a man resolute of purpose, extremely conscientious, painstaking and self-denying in respect to all duty, and most zealous in maintaining and promoting what he considered the glory of God. He adopted heartily and without reserve the Romish theocratic church system; and with all his energy, zeal, and natural ability he tried during his public career to carry that out.

His zeal was tempered by prudence. He was not a man to play the hypocrite—to pretend to approve a doctrine or a practice which in his heart he condemned—yet he could patiently wait for the most suitable time for carrying out his purpose. He never pretended to be a worker of miracles or to the exercise of any supernatural power. He wrought along the lines of ordinary human activity. He has been, of course, very highly lauded by his admirers, and very bitterly assailed by the enemies of his reputation.

Perhaps a fair estimate of this notable man may be given in the words of Dr. Murdock, the translator of Mosheim: "He [Boniface] appears to me to have been one of the most sincere and honest men of his age, though he partook largely in the common faults of his time—an excessive attachment to monkery, and a superstitious regard for the canons of the Church and the externals of religion. With all his imperfections he deserves to be classed with those who followed Christ according to the best light they had, and who did much to advance true religion among men."

THE GREATEST WORK IN THE WORLD—A PLEA FOR MISSIONARY ENTERPRISE.

BY JOSEPH BOOTH.

[The writer of this article has a right to be heard, for he has started for Africa to carry out in person his own convictions.—Ed.]

The following statements and suggestions are addressed to believers in the Lord Jesus Christ who accept His words as final, who rejoice in Him as their Saviour, and expect shortly to stand before Him as their Judge.

The "greatest work in the world" is that marked out by the Lord Jesus Christ to be accomplished by His followers between His ascension and His return—viz., this Gospel of the kingdom shall be preached in the whole world for a testimony unto all the nations; and then shall the end come (Matt. 24 : 14); and again more definitely after the resurrection His last words were, "All authority hath been given me in heaven and on

earth ; go ye, therefore, and make disciples of all the nations, . . . and lo, I am with you alway, even unto the end of the world."

We have heard these solemn and definite words so frequently that they have become trite and almost powerless. We do not recognize in them an utterance of the mightiest possible significance to every kindred, tribe, and tongue ; compassing a work so large that after eighteen centuries it is far from complete ; an utterance, indeed, that may yet have power to rise up in judgment against us.

Gazed at in the light of the great white throne, what do the words mean to present-day Christians ? Simply this, that if the trust is not yet discharged it is for us, the Christians of this generation, to rise up at once in the strength of the Lord and with loving obedience carry out His great parting command.

Is the work done? No. Eight hundred millions of our fellow-travellers to eternity have never heard of Christ or of heaven.

What is being done? Between seven and eight thousand European missionaries are now in the field, and about three million pounds yearly are subscribed for the work.

Can these overtake the work? No ; for there still remains eight hundred millions of heathen whom they cannot reach.

Are more laborers willing to go? Yes ; over six thousand in America alone are waiting, and probably over several thousand more in Great Britain and her colonies.

Why are they not sent? Because funds are not available, the revenue of almost every society, as shown by the annual reports, being already overtaxed, and some having large deficits.

What is needed to complete the work and give the "Bread of Life" to all ? In order to give one messenger to every twenty thousand heathen forthwith, forty thousand more workers would be required.

Have the believers in Christ sufficient men and means to send the required numbers ?

Yes ; probably so.

Then why is it not done? Ah ! it is not for us to judge one another. The great day will declare whether *we* have done *our* part.

Is there any solution of the difficulty? There must be, since Christ has "all power," and He says, "Go," and because He guarantees His presence to the end of time.

That we have a right to expect and demand in God's name that every barrier shall give way is manifest from such promises as Isa. 41 : 10 ; 45 : 2, 3, 6 ; 54 : 2–4 ; 60 : 1–5. There may be many ways of attaining the desired end, but is not one solution found in the principle laid down by Carey (the father of modern missions) a century ago—viz., that each mission station be made self-supporting and self-propagating ?

May not the work of the future need to be done where possible on these lines ?

Since the work of Carey and his two compeers resulted in their earning over £61,000 and expending the same on mission work in India, planting twenty-six native churches, translating the Bible wholly or in part into thirty-four languages besides supporting themselves in comfort, the practicability and great possibilities of the method is demonstrated.

That they may not have been ordinary men is probable; but who is ordinary that takes full hold of the mighty power at command stored up in the "exceeding great and precious promises," which are all "yea and amen in Christ Jesus, unto the glory of God by us"?

That great natural gifts, though desirable are not essential, is manifest from such assurances as Luke 10 : 21; 1 Cor. 1 : 26–28.

Let us review the position for a moment:

The work to be done is plain; "the field is the world."

The advance guard of workers are waiting with untold reserves to follow.

God's purpose is plain, "I will give Thee for a Light unto the Gentiles, that Thou mayest be My salvation unto the ends of the earth."

The barriers to the Gospel are down or falling on every hand.

The Christians of this generation have the knowledge, the men, the means, and the responsibility.

The power of God to do the work is at our disposal.

All needed elements are, therefore, at our command to do the work, if we have the will to apply them.

Who will avail themselves of the high calling of God?

Who, with humble thankfulness to Him for being permitted to become co-workers with God in earth's noblest and greatest work, part of His eternal plan (John 3 : 16), the theme of heaven (Luke 15 : 7) and the joy of eternity (Rev. 5 : 9–13), will throw their whole being, body, soul, spirit, experience, and means into this glorious work?

Who will count it higher than earth's highest honor to be the ambassador from God to those whom He expressly designs shall hear His message?

Who is willing to bury their own little will and live only to do the great will of God?

Who is willing to hear the Lord say, "As My Father sent me, even so send I you"? and again, "I will make you fishers of men"? and yet again, "Ye have not chosen Me, but I have chosen you and ordained you, that ye should go and bring forth fruit"? (John 15 : 16.)

Who with a holy, heaven-born resolve will determine "that neither things present nor things to come" shall prevent them from taking the part God would have them take in this great work?

Let us remember that the blood of over fifty thousand heathen, dying daily without the knowledge of God, will rest upon this generation if we neglect to rise with a mighty purpose to the work He has given us the privilege and responsibility of doing. (Read Prov. 24 : 11, 12; Ezek. 3 : 18.)

Let us look with unaverted gaze at our Lord's searching words, "He that receiveth not My sayings, the word I have spoken, the same shall judge him in the last day;" again, "Fear not them that kill the body;" "He that loveth his life shall lose it; and he that loseth his life for My sake shall find it;" again, "Sell all thou hast, . . . and come follow Me;" "Whosoever doth not bear his cross and come after Me cannot be My disciple;" again, "Every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands for My name's sake, shall receive an hundred-fold and shall inherit eternal life" (Matt. 19 : 29).

The position of the present-day believer is accurately expressed in the words of the late Hon. Keith Falconer: "While vast continents are shrouded in almost utter darkness, and hundreds of millions suffer the horrors of heathenism, the burden of proof lies upon you to show that the circumstances in which God has placed you were meant by Him to keep you *out* of the mission field."

Beware of consulting flesh and blood too much; consult Jesus Christ.

Beware of the wiles of Satan to lull to sleep and apathy.

Beware of the evasive suggestions of our own hearts, since the Word of God declares "the heart is deceitful above all things."

Beware of laying too much stress on education or any human qualification. Resolve to obey or yield up life in the attempt, and God will open the way to such education as is needed.

Beware of losing the place God would have you fill in His great eternal purposes.

Beware of leaning unduly upon earthly props, which may fail you at the critical moment; lean lightly upon the human, heavily on the Divine.

Beware of that false humility which says, "I can do nothing," and forgets that God engages to use "the weak things, and things which are not," "to bring to nought the things which are."

Beware of expecting too much from the wise, the mighty, the noble, or the rich, knowing that they have their special hindrances and temptations.

Beware of finding fault with others or dwelling upon what they might do.

Beware of drinking at human fountains, but take deep draughts at the Fountain-head.

"Quench not the spirit."

Believing that the needed workers will be forthcoming when the requirements of God are faithfully displayed and calmly considered, how shall the means of support be provided?

I. As far as may be by the subscriptions of those whose hearts are in the work and sympathize with the method proposed, but cannot from various causes go themselves.

II. By planting industrial missions on the principle alluded to—viz., to become "self-supporting and self-propagating."

How would such missions affect the problem? Assuming that each worker be helped for a period not exceeding the first two years, in the course of fifty years the same yearly income would put twenty-five times the volume of workers in the field; in the course of a century fifty times the number of workers as compared with the permanently supported laborers.

Doubtless both types, "the sustained and self-sustaining," will be found necessary according to the ground worked and the habits or capacities of the workers.

While "industrial missions" may be harder to plant and permanently consolidate, it must be borne in mind this method opens the door to bring into the work the reserve forces of the rank and file of Christian workers, who are used to the task of toiling at various occupations and handicrafts.

The Apostle Paul, who knew something of the work to be done, approved and adopted this method for the missionary's work of breaking up fallow ground, and continued it during the early stages of church life, as recorded in 2 Thess. 3 : 8, 9 ; 1 Cor. 3 : 11, 12.

Has not the special time come for Christian workingmen to come forward and give their working powers to God and His great redemptive work? Farmers, artisans, engineers, miners, mechanics, and tradesmen, who, while supporting themselves, proclaim the Gospel in word and work.

Is not the workingman of the world the great wealth producer?

Have not the consecrated Christian workingmen of this generation one key in their hands to the great missionary problem, if ready and willing to use it?

Are they not able under God, and endued with the promised power from on high ("For the promise is to you and to your children, and to all that are afar off"), to rise up in one mighty crusade against heathendom, and so do a mighty work for God and humanity?

If this be so, does not the onus rest on the Christian workingmen of this generation to make use of the great power and responsibility attached to their position, especially if funds are forthcoming to tide over the initial difficulties for the first two years?

It is written, "The earth is the Lord's and the fulness thereof: the world and they that dwell therein." Is this a mere figure of speech, or is it a mighty eternal fact?

Mr. Spurgeon says this title "ought to put the work of missions on a very cheering footing." Let us go and take possession in the name of the Lord.

Our Saviour said, "The children of this world are wiser in their generation than the children of light." Certain it is that without a command from on high and without the Christian's title they take possession of the

earth and its fulness, braving all dangers. Psalm 24 : 1 is the Christian's title to do this in the name of the rightful owner.

Take earth's darkest picture, cruel, bleeding, chaotic Africa, with its average of eight to ten thousand victims every day to slave-raiding, tyranny, and cannibalism. What is needed to transform that picture and to develop Africa's vast pastoral, agricultural, and mineral resources, and to rightly apply the earth's fulness God has stored there ?

Is it to be the " children of this world" who, without society aids or a " Go ye," will presently take possession, fill their pockets, button them up, degrade the native, and make the missionary's work the harder ?

Or shall it be what the British and American Christians are able to give and be the better for it—viz., some thousands of consecrated Christian workingmen ?

A few Christian workers are resolved to commence work in Africa forthwith on the lines indicated. Two parties have left for the field within the last eight months, with the expectation of more to follow.

Africa is chosen because it presents two special features : First, it is the darkest picture of paganism on the earth. Its lawlessness, its tyranny of chiefs, its slave-raiding, its cannibalism, its never-ending inter-tribal wars, mark it as a most painful picture to the heart of Him " who came to seek and to save them that are lost ;" and second, its resources are largely undeveloped and awaiting those who will take possession in God's name and for His work ; at the same time training the native to develop his own country and take his rightful place in the universe.

The objects and aims of the mission are as follows, subject to such corrections or amendments as may be found conducive to the work as a whole :

(*a*) To plant industrial mission stations that shall become self-supporting within the first two years.

(*b*) The first base of operations to be in the territory of the British South African Chartered Company—viz., " on the Zambesi."

(*c*) To establish a prayer union throughout the British race, if possible, pledged to ask of God daily the speedy evangelization of the heathen throughout the world.

(*d*) To ask God to raise up an advocate or advocates to itinerate through the churches and Young Men's Christian Associations of Great Britain, America, Canada, and the colonies, solicitingmen and means, and directing particular attention to the recommendation of our Lord, " Sell all thou hast, . . . and come follow Me."

(*e*) Select and equip parties of two or three families or three to six young men, prepared to work as locality may require or their abilities enable them, at tilling the ground, food producing, grain growing, irrigating, seed or fruit growing and exporting, carpentering, blacksmithing, dairy farming, mining, printing, sheep farming, cattle rearing, and especially some light manufacture requiring small capital and suitable for native

trained workers, easy of transport and export; all work to be combined with preaching and teaching, though all volunteers need not necessarily be speakers.

(*f*) Candidates to endeavor to become self-supporting from the very first or at the earliest possible moment, and further endeavor to provide funds or products with which to bring other laborers or to plant other stations farther afield.

(*g*) No missionary to trade or have any private undertaking on his own account; all property and increment to be vested in the mission trustees.

(*h*) The threefold type of workers—viz., the family type, the young-man-celibate type and the sisterhood type, to be used according to locality and candidates.

(*i*) Female volunteers not to be expected to become self-supporting, but to be optional with them.

(*j*) Avail to be taken of the protection afforded by such chartered companies as the British South African and British East African, and grants of land to be sought promptly according to the advantages offered to aid or induce immigration and settlement, due regard being taken to suitableness of locality for Gospel work among the natives.

(*k*) Aim not only at the conversion of the natives, but at training and educating the young; forming new and industrious habits, taking them on stations to work side by side with white men, that they may realize "One is your Master, even Christ, and all ye are brethren." Specially aim at planting a simple form of Christian civilization transparent by contrast with paganism.

(*l*) Train and cultivate native converts' spiritual gifts, and lead to self-reliant action in preaching and planting industrial missions in the "regions beyond."

(*m*) When stations become supported by voluntary offerings of converts or congregations, the trading, farming, or manufacturing scaffolding to be either dispensed with and realized, transplanted or continued, as may be conducive to the progress of the whole work.

(*n*) Such churches not to become independent of the mission, but to conduct their pastoral work at a moderate cost; the express purpose of the church's existence—viz., the diffusion of the Gospel of Christ among all peoples and throughout the whole earth, to be kept prominently and permanently in the foreground, and all surplus-giving power or working power to be cultivated and directed into that channel.

(*o*) If suitable men are forthcoming, plant churches on the same basis in the existing towns in South Africa as opportunity occurs.

(*p*) Keep in regular and sympathetic touch by circular, periodical, or visitation with the churches and Young Men's Christian Associations, as far as opportunity is afforded, throughout Great Britain, America, Canada, and the colonies, furnishing the latest news from the front throughout the whole mission field, and offering to take suitable workers of proven Chris-

tian character with or without means, to be sent either at the Church's, the Association's, or the mission's expense, as may be found expedient; the purpose being to promote a healthy circulation from the centre to the circumference, and relieve the congestion in the more developed spheres of Christian labor, thus providing a legitimate outlet for the many one-talent Christians who too often stagnate in the home circle.

(*q*) The base of operations in each centre of work to be kept strong, and each outgoing branch well supported and fostered from its local centre.

(*r*) The ultimate object of the mission to be not only the overtaking of the work in Africa, but the training and equipping of messengers and the providing or earning adequate funds for the completion of the then unfinished work throughout the world; taking first in order the lands most suited to the needs of the system, in point of undeveloped resources or abundance of labor, as also the respective needs of the natives.

(*s*) In the early stages of the mission special care to be taken to secure good climatic and fair commercial, agricultural, or manufacturing conditions, as far as may be consistent with nearness of native population for mission work.

Finally, work as if all depended upon man; pray and trust, knowing all increase must come from God.

THE REV. JOHN INGLIS, D.D., OF THE NEW HEBRIDES MISSION.

BY THE REV. ROBERT STEEL, D.D., SYDNEY, NEW SOUTH WALES.

The martyrs of Eromanga were for a long time the most conspicuous missionaries of the New Hebrides group of islands of the South Pacific. John Williams, who fell there by the clubs of the savage people in 1839, had already achieved his fame as an evangelist in the islands of Eastern Polynesia, and had published his "Missionary Enterprises," which made so great a sensation. Mr. Williams did no more than land on the island of Eromanga when he fell a victim to his zeal for advancing the cause of Christ. The brothers Gordon, who were so cruelly killed in 1861 and 1872 respectively, labored for a few years among the barbarous people, whose animosity against white men had been irritated by the raids of the traders in sandal-wood. The Gordons labored amid many difficulties, and gained a few converts. These martyrs were pioneers, and directed the attention of the Christian Church to the New Hebrides; but it was reserved to other missionaries during a life-work of a quarter of a century to evangelize whole islands. Some of these fathers and founders of the Presbyterian mission have ended their labors. Dr. John Geddie, the first who settled in the group, in 1848, died in 1872. He was the missionary of a small church in Nova Scotia, now absorbed in the Presbyterian Church

in Canada. He had very great difficulties and many perils, but he had great success. It was said of the far-famed Gregory of Cæsarea, that when he went to his diocese he found only seventeen Christians, and when he died there were only seventeen heathens. When Dr. Geddie died, it fell to the writer to prepare his epitaph, and, adopting the account of Gregory, he had the happiness of recording regarding Dr. Geddie that when he went to his missionary sphere "there were no Christians, and when he departed there were no heathens." This simple record is painted on a tablet of wood beside the pulpit of an unarchitectural church at Anelganhot, Aneityum. The writer has been surprised by the echoes of its testimony throughout missionary literature during the past fifteen years, and as a specimen of the magnifying power of tradition, one of the repetitions of the epitaph stated that it was inscribed in letters of gold upon a marble tablet in a pretty church!

The Rev. John Inglis occupied the other side of the same island where Mr. Geddie labored, and during most of the same epoch. After twenty-five years' faithful labor he had a felicity similar to that of his colleague; and for his epitaph it is proposed to record that "he came to a heathen people in 1852, and left them a Christian church in 1877." The island by that time had the Holy Scriptures printed in their own tongue, and the natives were all capable of reading for themselves the oracles of God.

John Inglis was born at the village of Moniaive, in Dumfriesshire, Scotland, in 1807. This beautiful rural spot was the birthplace of the last martyr of the Covenant in Scotland, James Renwick, and full of memories of the fifty years' struggle for the crown rights of the King of Zion. Mr. Inglis's father died early, and he had to depend upon his own exertions for the support of his mother and himself. He was apprenticed to a mason, and became a proficient at his trade, which proved of eminent service in his after career as a missionary. He was brought up in piety, and became a decided Christian. He joined the Reformed Presbyterian Church, a small, though a respectable branch of the Church in Scotland. He was in the habit of reading at meal hours and times of leisure, and thus qualified himself for entering the University of Glasgow. He saved money from his work in the summer to pay his college expenses in the winter, as has often been done in Scotland in the pursuit of knowledge under difficulties. Lord Elcho, when once addressing the miners in East Lothian, referred to two men who had worked in the pit in summer and had gone to the university in winter, until they finished their curriculum. One of these became ultimately a member of the English House of Commons; the other went to America and became the Rev. John Hogg, D.D., a missionary from the United Presbyterian Church at Assioot in Egypt. He and Dr. Inglis, both of whom I visited in their spheres of labor, became cultured gentlemen, fit to associate with the best society, both highly esteemed and both successful. Mr. Inglis must have profited much by his college attendance, since his accomplished professor of Greek

in Glasgow, Sir Daniel Sandford, employed him for a time at Rothesay as tutor to his sons.

Mr. Inglis studied theology under the venerable Dr. Andrew Symington, of Paisley, a man of high attainments, and much respected. When at length Mr. Inglis was licensed as a preacher, he was appointed a missionary to the Maoris of New Zealand, and after his ordination, in 1843, sailed in 1844 along with a like-minded wife for his distant sphere. The Rev. James Duncan had preceded him two years before, and had commenced missionary operations among the Maoris on the Manawatu River in the north of Cook's Straits, between seventy and eighty miles from Wellington. There were only 700 natives in the district, and missionary work had been thoroughly organized by the Church and Wesleyan Missionary Societies. Messrs. Duncan and Inglis, therefore, wrote a joint letter to their committee in Scotland, advising the selection of another heathen field. Considerable delay occurred in correspondence in those days, but at length Mr. Inglis was authorized to proceed to the South Seas, and make inquiries regarding suitable openings for missionary enterprise. Fortunately, through the kindness of Sir George Grey, then Governor of New Zealand, and interested in all that belongs to man, Mr. Inglis was permitted by Captain Erskine, of H. M. S. *Havannah*, to take a cruise in that ship-of-war throughout Western Polynesia. It was a great opportunity, and Mr. Inglis made the most of it. He visited the island of Aneityum, in the New Hebrides, where Mr. Geddie had settled, and, after seeing other islands, resolved, if his committee in Scotland approved, to join him, and take up a station among the heathen there. In 1852 Bishop Selwyn offered the Covenanting missionary a free passage in his schooner the *Border Maid* to Aneityum. It was thankfully accepted. The bishop took all their supplies—furniture, goats, pigs, and poultry. He often called in after years, and on one visit laid on the table of the missionary the sum of £103 16*s.* 4*d.*, which he had collected from Presbyterians in New Zealand for the benefit of the mission. Mr. and Mrs. Inglis entered upon their work with much wisdom and zeal, pursued it with perseverance, and succeeded in gaining the confidence of the people. Classes for reading and writing were set up, and as soon as persons were taught schools were opened all over the district. The preaching of the Gospel was regularly carried on, translations of Scripture were made, and portions printed; medicine was dispensed; orphan children were cared for; buildings were erected, the natives being taught to help. In due course it pleased God to bless these labors: converts were baptized, communicants were admitted to the Lord's Supper, and the Sabbath was regularly observed. A great moral as well as spiritual change occurred, and the people presented the aspect of a Christianized community. Mr. and Mrs. Inglis were singularly orderly in their habits, taking advantage of the cooler times of the day for work, and thus avoiding as much as possible the danger of attacks of fever and ague so common to foreigners in the New Hebrides. Mr. Inglis was

very sagacious in dealing with the natives, and always got reforms and justice between man and man among natives carried out by the authority of the chiefs rather than by his own command. Chiefs, though petty, are in high respect in the New Hebrides, and when any one of such rank became a native teacher and went to neighboring islands, he was received with as much respect as people in more civilized countries receive persons of rank or wealth.

By 1859 the New Testament was fully rendered into Aneityumese by the two missionaries. Mr. Inglis was sent to carry it through the press in London. He and his wife got a passage in the London Missionary Society's vessel, the *John Williams*, and after seven months arrived in London. Mr. and Mrs. Inglis paid great attention to the work of correcting the press. The volume was ready in 1862, and they returned with it to the island in 1863. Mr. Geddie then left for Nova Scotia, where he got the Book of Psalms printed. When all the Old Testament was ready for the press, Mr. Geddie hoped to get it printed under his care at Melbourne; but he died in 1872. After revision of the MSS. Mr. Inglis resolved, on his retiring from the mission, to go to London and superintend the printing of the work. In 1877 he had completed twenty-five years' labor. He had baptized 1168, had admitted 644 to communion during his residence, and when he left there were 713 of a population on his side of the island, of whom 354 were communicants. There were 13 elders, 12 deacons, and 28 teachers. The whole population was professedly Christian, and the Christian people had, by gifts of arrowroot grown and prepared by themselves, paid £1000 to the British and Foreign Bible Society for printing the Scriptures in their language. The moral life of the people was, on the whole, very good. Their changed condition and the translation of the Scriptures are the noblest monument of the missionary labors of Mr. and Mrs. Inglis.

Visitors to the mission-house, such as Bishops Selwyn and Patteson, officers of the British Navy, naturalists in pursuit of science, travellers, among whom was the writer, and young missionaries on their first voyage, were astonished to find in a home in the cannibal islands an extensive library of varied literature and such intelligent and cultured people as Mr. and Mrs. Inglis, whose manners were so refined, whose conversation was so rich, and whose beautiful life was a commentary on the Gospel of Christ. There was ample accommodation for a large party in that hospitable house amid the grove of cocoa-palm, banana, and orange-trees, and it was a treat to see the young orphan maids whom Mrs. Inglis had rescued and trained waiting her bidding on the matted floor. Though so far from civilized life, and with mails only once or twice a year, the weekly edition of the *Times*, with its able articles, and Christian periodicals were regularly read by the mission family. That home and its inmates was an oasis in the barbarous isles of Melanesia.

After his return to Scotland Mr. Inglis received, in 1881, the degree

of D.D. from the University of Glasgow. During his retirement, besides his work in superintending the printing of the Old Testament, Dr. Inglis published his Dictionary of the Aneityumese language. He had collected all the words in use among the natives, and indeed knew more words than any of them ; for the natives on the shore have words for objects met there that are unknown to residents inland, and *vice versa*. He also edited the abridgment of the "Pilgrim's Progress" prepared by Mrs. Geddie, the Westminster Shorter Catechism translated by himself, and a number of hymns. He also issued two volumes, one in which he narrated in a very pleasing manner the work of the mission at Aneityum in all its departments, gave a sketch of Mrs. Inglis, who died suddenly in 1885, and sketches of his colleague and other friends. In the other volume he collected illustrations of the Bible from the natural history and the manners and customs of the New Hebrides, and gave biographies of some of his converts. These volumes, though not so popular as the thrilling autobiography of the Rev. Dr. J. G. Paton, his fellow-missionary, are full of interest and information. He was able for several years to preach and address meetings for the mission, and to attend the Committee on Foreign Missions of the Free Church of Scotland, of which he was a member. He died in a good old age in July last, at his residence in Wigtonshire, and was buried beside his wife in the grave of his fathers in the churchyard of Glencairn. In the funeral sermon preached on the occasion by the Rev. James Goold, who had known him for more than fifty years, it is stated that his fellow-students, on observing the methodical habits and sagacious counsels of Dr. Inglis, had called him a "Christianized Benjamin Franklin." His whole career illustrated the appositeness of the characteristic. He was a total abstainer, and did all he could to advance the temperance reformation. In this he was helped by Mrs. Inglis ; and though they never had intoxicating liquors on their table, their hospitalities were none the less and their guests were always happy.

Devout, affable, wise, and practical, he made a model missionary to a barbarous people. Clear in his convictions and firm to his principles, he was always very cautious in his language. When he gave advice, as he was often called to do, he took care not to hurt the feelings of others. He was a man of peace and of charity ; hence he was highly esteemed by all in the mission, and by all in the parent Church with whom he came into contact. The missionary cause was dear to his heart ; the natives revered him as a father, and we can imagine that when at last he died "there were not wanting those whom he had taught the way to Paradise, who in white robes thronged to the gate to hail their shepherd home."

A Paris publisher has undertaken to issue a "General Encyclopedia of the History and Science of the Jews." It will fill twelve large volumes, which are intended to present the main facts of Jewish history, and to show the effects of the Jewish race upon the various factors of civilization, science, literature, commerce, industry, etc It is added that the work will not be finished for some time, and one can easily believe this assurance.

IRELAND AND FOREIGN MISSIONS.

The Story of Two Old Minute-Books.

BY REV. WILLIAM PARK, D.D., CONVENER OF FOREIGN MISSIONS, BELFAST, IRELAND.

The writer has in his possession two curious old manuscript books which throw light on the beginnings of the foreign mission movement in Ireland. The first bears on its cover in gilt letters the words, "Down Missionary Society." "In the summer of 1812," so the record begins, "Rev. Alexander Waugh, deputed from the London Missionary Society of London, attended the Synods of Ulster and of Ireland (*i.e.*, the Secession Synod) and solicited their countenance and support in propagating the Gospel among the heathen." Both synods responded to Mr. Waugh's appeals. The members of the Presbytery of Down were greatly stirred by them, and after much deliberation they addressed a letter on April 1st, 1813, to the clergy of the then Established Church and of other denominations. In this letter they tell how the London Missionary Society had been working for seventeen years in spreading the Gospel, and that "their happy success in some of the most uncivilized and darkest parts of the earth furnishes rational evidence of Divine approbation." The letter goes on to say that a branch of the Society "was last summer instituted in the city of Dublin," and asks the ministers to whom it was addressed to attend a meeting on the 29th inst. in the parish church of Ballynahinch. It concludes with these words: "The precepts, 'Go and teach all nations,' 'Preach the Gospel to every creature;' the promise, 'Lo, I am with you to the end of the world;' the superiority of Christianity to idolatry and civilization to the degraded state of the savage; the honor of God; and the promotion of the present and future happiness of our fellow-men of every color and clime, will, we trust, urge your attendance at the meeting, and procure your aid to the good cause in which the Christian missionary is embarked."

On July 13th, 1813, "a respectable number of clergy and others met in the parish church of Ballynahinch," and formed the Down Auxiliary Missionary Society. A subscription list was opened, "and a number of gentlemen were pleased to subscribe for this year the sum annexed to their respective names." Then follow subscriptions amounting to £32 10½*d.* At the end of the first year it was reported that subscriptions, donations, and congregational collections had been received to the amount of £167 17*s.* 8½*d.*, and after paying all expenses the treasurer was able to remit to London £160 5*s.* 5*d.* British money. Among the expenses is mentioned the sum of 1*s.* 10*d.*, being the postage of a letter from Josep Hardcastle, Esq. Evidently the days of penny postage were still far off. Meetings of this Down Missionary Society were held at stated intervals, two or more in the year, and in various parts of the county, and the proceedings seem to

have been always opened with a missionary sermon. Vigorous efforts were made to awaken the interest of ministers and people in the work of missions. In a circular letter addressed to ministers on August 2d, 1815, we find these words: "The Society invite and would fondly constrain you, Rev. Sir, to come to their meeting at the time specified, to favor them with your presence and counsel in support of the difficult, the humane, the honorable, and glorious work of extending the Christianity and civilization of the British Empire to the ignorant and wild savages of Africa, to the American Indian, and to the blinded and superstitious pagans of Asia."

There is an entry in this book which recalls exciting days in the history of missions to India. On August 31st, 1813, we find it recorded that the thanks of the Society are pre-eminently due "to Viscount Castlereagh, our representative in Parliament, for his steady support of the clause introduced by his lordship into the Indian bill in favor of promulgating Christianity in India." It was in that year, as the readers of this REVIEW doubtless remember, that the charter of the East India Company was renewed by the Parliament of England, and the restrictions removed which had hitherto hindered all mission effort in British India. William Wilberforce was one of the leaders in agitating and arguing for this change. He declared that it was the foulest blot on the moral character of Englishmen, next to the slave trade, "to allow our fellow-subjects in the East Indies to remain, without any effort on our part to enlighten and reform them, under the grossest, the darkest, and most depraving system of idolatrous superstition that almost ever existed on earth." As the night of the final decision in the House of Commons came on there was much anxiety as to the result throughout all the churches, and much prayer was offered up to God. Wilberforce wrote: "I have heard that many good men were praying for us all night." That night the prayer of the churches—and in their prayers, as the above extract proves, Ulster had its share—was answered and British India was thrown open to the heralds of the Cross.

The last meeting of the Down Missionary Society this minute-book records was on October 11th, 1821. It would seem that by this time County Down did not stand alone in its organization and effort for the mission cause. "The Society agreed for the present not to write a circular, as had been intended, but were of opinion that a preferable expedient would be to have a general meeting in Belfast on the second Tuesday in June, of the missionary societies of Antrim, Armagh, Tyrone, and Down." The object of this meeting was to be, "to make the proceedings and success of the London Missionary Society better known, and to select a number of ministers as itinerants, who should immediately go forth and plead the cause of missions to the heathen through the several counties of the Province of Ulster." The last sentence in the book tells us that this meeting was closed with prayer by Rev. Mr. Cooke, who in after days was known far and near as Rev. Henry Cooke, D.D., LL.D., a man famous in

many ways, and whose statue now stands in one of the most prominent places in Belfast, but known and honored in the churches chiefly as the great defender of orthodox truth against Arian error.

That old book with its simple records, written in faded ink, is a voice from the past which must deeply move every Christian heart. It speaks of the great awakening of the Church of God to a long neglected duty, which the opening years of this century saw, and it testifies that in this widespread awakening the Church of Christ in Ireland had a share. We almost seem, as we read it, to see the Spirit of God brooding on the waters, and new life appearing beneath His almighty touch.

The other old book is a record of the early days of the foreign mission of the Presbyterian Church in Ireland, in the handwriting of its first convener, Rev. James Morgan, D.D., Belfast. In 1840 the two synods already referred to—the Synod of Ulster and the Secession Synod—were united and became the General Assembly of the Presbyterian Church in Ireland. The tide of spiritual life had been steadily rising for many years, and manifested itself not only in this happy union at home, but in the beginning of independent mission work abroad. The year of the union (the jubilee of which was celebrated in an appropriate manner in 1890) was the year of the formation of the General Assembly's foreign mission, and at the first meeting of the Assembly the first two missionaries were set apart for India.

It is recorded in the book how these missionaries were chosen, and the plan adopted then might be still followed with good results. "But where are the missionaries? How shall these be had? Your directors were instructed to seek for them; and it may be important to say how we proceeded. We had before us a list of all the ministers of the Church, and selected twenty whom we considered to be men suited to the work. To these we addressed letters suggesting to them the duty of becoming missionaries to the heathen, and desiring to know what might be their own views and feelings upon the subject. Six of the brethren left themselves entirely at our disposal. After the most solemn deliberation and prayer, we made choice of two out of that number, and recommended to the Synod to send them forth." . . . "It will thus be seen that, in selecting our missionaries, we have proceeded on the principle that *all the ministers of the Church are the servants of the body, and are bound to labor wherever the Church may think proper to send them.* (The italics are mine.) We have selected two of our most approved brethren, men beloved and useful in their parishes, fit for labor in any locality, and richly endowed with gifts and graces."

Dr. Morgan goes on to tell how the money to send them forth was obtained. "On the day of the appointment of the missionaries there were no funds in readiness to send them forth. We had reckoned that if God gave us men He would soon give us money; and our faith was not exercised in vain. A subscription was set on foot in the Assembly, and

the members contributed about £500. An appeal was made to the congregations in Belfast which produced about £600. Several congregations in the country sent forward contributions of their own accord. Our Secession brethren had a little stock of near £200, which they cast into the common treasury, and thus in two months there were raised about £1500 to commence our missionary enterprise."

Great enthusiasm seems to have been evoked, in Belfast especially, by this opening of foreign mission work. When the night came for the first missionaries to sail, the cabin of the steamer was granted to them and their friends for a special prayer-meeting. The 20th of Acts was read, and prayer was offered to Him who rules the winds and waves, consigning the brethren and their wives to His divine protection. "Never shall I forget that scene," writes one who was present. "I believe there was not one in that cabin during Dr. Cooke's beautiful prayer who did not shed tears; nay, I have heard it said since, by some gentlemen who were there, that they thought before this that there was no earthly circumstance could make them weep, and yet they found they were unable to restrain their tears." "The commencement," writes Dr. Morgan, "of the foreign mission forms an era in the history of the Church which, it is hoped, will hereafter be found to have been the dawn of a bright and glorious day."

Pasted into this old minute-book is a poem, written by a well-known Belfast poet of the time, and adorned with handsome silhouettes of the two missionaries and their wives. Two verses of this poem may be quoted here:

"Our fathers heard the heathen's cry,
But alas! no helping hand was nigh;
Our fathers prayed—and the dawn of day
Now brightly shines on their children's way.
At the call of the Church, the nobly brave
Smile at the dangers of ocean-wave,
That Zion's banners may be unfurled
On the shores of a far-off heathen world!"

"Away, away, o'er the deep blue sea,
May the winds of heaven propitious be!
Brethren await you on India's strand,
Ready to greet you with heart and hand:
Wilson* will train your hands for war,
And the mind of Duff,† like an Eastern star,
Shall shine on your path, amidst heathen night,
With the splendid blaze of a comet's light."

The difficulties which the first missionaries to Gujarat and Kathiawar encountered were very great. It is curious to note how long the journey lasted. They sailed from Liverpool on September 4th, 1840, and did not arrive in Bombay till February 26th, 1841. It was hard to get suitable

* Dr. Wilson, Bombay.

† Dr. Duff, Calcutta.

houses, and the missionaries and their wives had to suffer much privation. The infant child of Dr. Glasgow died the June after they landed, and in August Mr. Kerr, the other of the two missionaries, was suddenly taken away ; but, as usual, difficulties and losses only evoked enthusiasm and prayer. "This is an event," wrote the convener to the members of the Church, "that has not been lightly permitted. There is good reason to justify it. Even we can see that many important ends are served by it. How it demonstrates the reality of religion when the fear of death does not deter from its service ! Our friend might, and no doubt would, have been useful, had he been spared, in a lengthened ministry at home ; but I have no hesitation in saying he has accomplished more by his death than he could have effected by the longest ministry at home. What benefits he has already conferred on the whole Church, in the example he has set, the spirit he has excited, and the labors he has prompted ! Our short mission has already been to our Church as life from the dead."

The book goes on to record that on January 12th, 1842, *four* missionaries were publicly set apart to the work in India. Two of them with their wives sailed at once from Southampton to Alexandria. It is mentioned that "the directors of the Oriental steamers have kindly granted one passage free to Alexandria ;" that a free passage was granted to all of them from Belfast to Liverpool, and that the railway company gave them free passes from Birmingham to London. On May 16th, 1843, came the tidings of the first conversion, that of Abdul Rahman, a Mussulman and a Munshi, who still lives and has been a consistent Christian and most useful worker during all these years. To-day the mission, the story of the beginning of which this old book records, has seven central stations and is opening an eighth in Kathiawar and Gujairat ; the Christian community it has gathered out of heathenism numbers more than 2000 ; it employs above 100 native evangelists and teachers, and it has 3500 scholars in its schools.

There is a sweetness and a fragrance about this old book and the records it contains. The hand that penned them and led the Church in its early missionary efforts, and which has long since crumbled into dust, was the hand of a man of God, and a spirit of faith and prayer breathes through every page. The best men in the Church were sought out as the first missionaries, and cheerfully obeyed the call. The difficulties that faced the early workers drove them back on God, and when reported to the Church at home stirred up the people to more prayer and sympathy and generous giving. Work thus begun—and it is thus that most of our great missionary enterprises have had their beginning—must go on and prosper. As Dr. Morgan said in one of his early circulars, "Our little hour will soon be gone, but our work will survive us. When we are cold in the grave, the principles we have disseminated will warm the heart of the living ; and then the work will be progressive. Our mission will be the parent of many." We should honor the self-sacrifice, and energy, and holy zeal of these men and women of a past generation, who laid so firmly and so well

the foundations of the great foreign mission enterprise, shrinking not from the greatness and the difficulty of the task, and the fruit of whose life and labors we are reaping abundantly in the ever-increasing missionary enthusiasm of to-day.

PRAYING FOR MISSIONS.

BY REV. JAMES MUDGE, D.D., CLINTON, MASS.

Whoever has attended a farewell missionary meeting must have been impressed by the earnestness and persistence with which those about to set sail for distant lands begged that much prayer might be offered on their behalf; and whoever, with heart drawn out in this direction, has been a constant attendant at the home churches must have been equally impressed by the strange habitual silence concerning the matter on the part of both pastors and people. Nothing carries more convincing proof of the little hold this theme has yet secured on the souls of Christ's modern disciples than the slight, infrequent mention of it at the throne of grace. Even in so-called "concerts of prayer for missions" it is often extremely difficult to secure two or three genuine supplications kept with some degree of definiteness to the subject in hand.

This is no small defect. It is an appalling fact. It is the fundamental lack. If anything of importance is to be accomplished, if far-reaching results are to be reached, there *must* be more praying for missions in the closet, in the social gathering, and in the pulpit. Few pastors appreciate how much they might do for missions simply by the indirect influence of their public prayers at the stated Sabbath services. If this theme is regularly, or at least frequently introduced, not with a mere cursory formal reference, but in earnest, heart-felt petitions, the people who listen and unite with such leadership will insensibly catch its spirit, and their own habits of supplication will be gradually shaped in the same direction. More can sometimes be accomplished in this manner than by the formal discourses against which it is easier for prejudice to arm itself; and each minister, however small the sphere he seems to be filling, may in this way stretch his arms around the globe, and, like the great founder of Methodism, make the world his parish.

To argue that prayer is a genuine power, and not a mere formality with some retroactive effect, is certainly superfluous here; but a few out of many instances of its mighty results in the particular direction now under survey may not unfittingly be mentioned to stimulate our lagging faith. From Dr. A. C. Thompson's "Lectures on Foreign Missions" we cull and condense the following:

"Dr. C. H. Wheeler, President of Euphrates College at Harpoot, writes: 'I have an abiding conviction that much of the wonderful success

of the Harpoot work is due to the supplications of persons in the home field.'

"A missionary of the American Board among the Mahrattas, in India, tells of a wonderful revival that broke out there on the first Monday in January, 1833. He could only account for it on the supposition that the Christian friends in America must be praying for them; and sure enough it turned out that, unknown to him, many bodies of Christians in America had appointed that day as one of fasting and prayer for the heathen world.

"A missionary of the Gossner Society in Java, Mr. Michaelis, wrote to his brother-in-law at home, the Rev. Gottlob Heinrich, detailing the many and great hindrances to the work. Mr. Heinrich gathered a little company together and made the matter a subject of special supplication. After a while came another letter saying that a revival had broken out among the natives, and, giving the date of the first indication of the change, he asked, 'Did you not on that evening pray expressly for my work?' The date proved to be the very one on which the company had gathered."

More prayer for missions, of the kind that moves the arm that moves the world, there should certainly be. It is well to have a map to pray by, and take up the countries and stations in order. It is especially well to pray for the laborers by name, particularly when anything fresh has been learned concerning them or interest in them has been newly aroused.

As a help to definite supplication and intelligent petitioning, perhaps some who have not given careful study to the matter may welcome the following suggestive subjects:

That the missionary may have wisdom, patience, love, and tact in presenting the truth to the ignorant, prejudiced minds of his hearers in the bazaars, villages, and fairs.

That the native preachers may be faithful, zealous, and eminently successful in winning their countrymen to Christ.

That the inquirers may have courage to come out boldly in the open confession of the Saviour, and endure joyfully the spoiling of their goods.

That there may be seen on the part of seekers genuine conviction of sin and manifest proofs of the Spirit's work.

That the native Christians may be moved by a mighty impulse to bring each one his brother to Jesus, and may be strengthened so to live that the heathen around may be impressed by the manifest change for the better.

That the Bible, wherever sold or distributed, may be illumined by the Holy Ghost, and be the nucleus for groups of believers.

That those engaged in preparing, printing, and circulating papers, tracts, and other Christian literature may be divinely guided and see much fruit.

That teachers in colleges and schools may be able to lead their students to a love of the truth as it is in Jesus.

That God would raise up able evangelists to do for heathen lands something such a work as Wesley and Whitefield did for England.

That the hearts of kings and others in high places of authority may be touched, and their great influence turned on the side of the Lord.

That the women who go to the Zenanas may be able to arouse an interest in the true salvation among those so long debased with frivolous superstitions.

That the hospitals may more than ever be made mighty auxiliaries in breaking down opposition and preparing the way for the Gospel.

That the orphanages may be very tenderly watched over by the God of the fatherless, and may turn out many useful laborers.

That Christian villages may be examples of everything good to the surrounding towns among which they are set as a city on a hill.

That the Sunday-school agency may be still more wonderfully owned of God in turning the minds and hearts of hundreds of thousands of the children and youth of non-Christian lands to Christ.

That God would send forth laborers into His harvest.

That the vast wealth of the present day, locked up in nominally Christian coffers, might be set free to bless the earth.

That young men and women debating the question of a missionary vocation might be led to a right decision.

That missionary secretaries and editors may have all the strength and wisdom their important and difficult positions require.

That missionaries on sick leave may speedily recover their health so as to be able to return to their fields.

That missionaries' children, providentially separated from parental supervision, may have special Divine watch-care, and receive training for large usefulness in mission fields or elsewhere.

That the governments of the earth may be restrained from putting obstacles in the way of mission work, and that the time may speedily come when there shall be perfect liberty of opinion and public worship.

That white men may cease to oppress the black and colored races, and in particular some way be found to stay the ravages of rum among the defenceless children of nature.

That the slave trade may soon become a thing of the past, and that all the intercourse, commercial or political, of nominal Christians with those of other religions may impress them with the superiority of our faith.

We have been understood by certain leaders of newspaper reports to have spoken against revivals ; it is a misunderstanding. A revival "got up" we abhor ; a revival brought down by prayer we would welcome as life from the dead. We know churches which have died of spasms, and others which lead a sickly life, alternating between hot fits and cold shivers. A perpetual condition of healthy life and growth is far better than dashes and rushes of heated but transient zeal.—*Spurgeon.*

THE MAGIC LANTERN IN THE MONTHLY CONCERT.

BY REV. JAMES CARTER, WILLIAMSPORT, PA.

What shall be done with the Monthly Concert? is an oft-repeated question. In many churches the mere announcement of the Monthly Concert is sufficient to reduce the mid-week meeting to a chosen few. In very despair, many churches have answered the question by abolishing the Concert. In a multitude of churches the time honored institution is maintained by the attendance of the faithful who meet every religious appointment, themselves often weary enough of the monotonous character of the formal presentation of the encouragements and discouragements, and the usual confusion of indigestible statistics.

Not infrequently the pastor comes in for his share of the blame. Twelve missionary talks a year become in time a source of dread, and are recognized as serious interferences with the too scant time for the regular pulpit preparation. The man who composes two sermons a week most frequently regards the approach of the Monthly Concert with a mild degree of terror. Perhaps it would be better to prepare but one sermon a week and do it thoroughly. That would permit a more careful preparation and wider reading—even now and then such a book as "Mackay of Uganda," or "John G. Paton," or "In Brightest Asia." The minister in all probability has at some time advised his people to substitute some missionary magazine for the *Century* or the *Harper* on Sunday afternoons. He in all likelihood would be surprised at the restfulness and stimulation which he would gain by taking his own advice. When his nervous force is at its lowest ebb after the drain of the morning's effort, and he feels possibly some measure of discouragement in his own work, the record of what others encounter and overcome, of the marvellous fashion in which the Lord is going before His people in missionary work, will produce unconsciously a spiritual energizing that will send him to his evening pulpit with a muscular soul.

Through all this depression of one department in the Church, another wholly devoted to missionary matters thrives to admiration. It is significant that the women of the Presbyterian Church in the North gave last year within $11,000 of the amount of the receipts from the churches in behalf of foreign missions, and actually surpassed the churches by $4000 in gifts for home missions. Other branches of the Church have their own instructive reports. The secret of success is not far to seek: consecrated energy, personal enlistment with definite purpose, general participation in the exercises, persistent and interesting advertising by magazines and leaflets sparkling with womanly concreteness.

The present is an age of advertising; and of all advertising, that which arrests the eye by a picture is the most effective. Foreign missionaries have observed the power of pictures, and during the last few years have

been preaching to vast throngs, held in rapt attention night by night in some open square, by the wonder of the magic lantern. The Bible story has thus been told to those who otherwise would not have stayed to listen. During my preparation for the ministry I was impressed by the possibilities of the stereopticon as a missionary agent in our churches, and as soon as the matter of expense was overcome, introduced it in my own evening meetings, first as an illustrator for the informing of the Sunday-school teachers, and then for the instruction of all in missionary matters. Three years of experiment and experience have been most satisfactory. The results have been phenomenal attendance at Monthly Concerts, increased numbers at the weekly prayer-meetings, advance in missionary interest, enlarged missionary gifts, and stimulation in all departments of beneficence.

Like every good thing, this method may be used to repletion. It may attract throngs, as did the song-services lately so common, and ere long pall upon the taste by very frequency. The observance of three rules may indefinitely prolong the usefulness of the method : First, the use of the lantern should never be announced. The advertising is best done after the event by those who have enjoyed the reward of faithfulness ; and people are unwilling to hear more than twice that they have lost a treat. Second, the lantern should be used with studious irregularity. Rarely is it wise to employ it two months consecutively ; only when some knowing ones learn to stay away on the month following an exhibition. Then use it twice in successive months to teach the over-shrewd not to set a bad example to the others. It will not be long before the people will understand that, in order to have the pleasure, they must be regular in attendance. Third, the views should not be too numerous. Twenty will serve better than sixty, for they may be kept longer before the eye, and the explanation be clearer, because less hurried. It is not wise to prolong the exhibition to physical weariness. New things are almost always overdone. If possible a short service of song and supplication should precede and follow, and the accumulated interest at the close should be utilized for the reception of the missionary offering.

Wisely used, the lantern may be made an educator of no mean powers, introducing the people to lands practically unknown, showing the pitiable need of Christian civilization, displaying the contrast between the Christian and the Christless in heathen lands ; but let no one suppose that the lantern can take the place of intelligent study and intimate acquaintance with missionary work. The pastor must expect to devote literary labor to the end that the lectures may interest, and he should be careful to know as much of the mission field as do the ladies of the Missionary Society. Indifferent work here, as elsewhere, will issue in swift humiliation. Every pastor who deals faithfully with himself and his people will discover that his preparation for the lantern talks has increased his interest in missionary work, given him a firmer grasp upon the great subject, and unexpectedly afforded

him much fruitful illustration for sermonic uses from sources little employed. At the same time a holy enthusiasm will pervade his church as his people come in touch with the childlike honesty of the far-away Christians, unspoiled of civilized casuistry, and with the simple, unselfish devotion of the foreign missionary. The growth of interest in the work abroad will have its inductive effect upon the work at home, to the invigoration of every department of the Church, the deepening of spiritual life, and the wider enlistment of the members in personal work for the Master. The problem of the Monthly Concert may thus be solved, and the whole organization be quickened in spiritual activity by a faithful and consecrated use of that former toy, the magic lantern.

THE REFLEX INFLUENCE OF GIVING TO MISSIONS.

BY REV. PAUL V. BOMAR, VERSAILLES, KY.

When our Master said it was more blessed to give than to receive, He meant, if He meant anything—and who can point to a single word of His that is not full of the deepest meaning?—that the giver received greater blessings than the recipient of the gift; He meant that the reflex influence of giving was more blessed than even the direct influence; He meant that he who gave to missions received greater benefits than those to whom the gifts were sent; that the greatest work of foreign missions is accomplished at home and not abroad, in the hearts of Christian men and women who give their money and their lives, more than in the hearts of the heathen to whom the Gospel comes; He meant that the herald of the good tidings had a happier lot than the hearer of the tidings. Yes, giving to missions is like mercy,

> "it is twice blessed,
> It blesseth him that gives and him that takes,"

and, like mercy, it is "an attribute of God Himself;" and men's love is likest God's when they give not only what they have, but themselves also.

Here, then, is a stupendous truth that the Christian world has scarcely begun to realize, for think what this means. The direct influence of mission work—foreign missions, for instance—is far from contemptible; the results attained in the last half of a century have been simply wonderful. The treacherous, thieving Malagasy have become a Christian people; Sierra Leone is now reckoned a Christian state; under the influence of the Gospel the Sandwich Islanders have forsaken their barbarous and brutal practices, and the cannibal pots have given way to churches all over the land; the Tierra del Fuegians, pronounced by the great scientist Darwin as little more than beasts, have been converted by the power of God into intelligent beings; the low-caste people of India, having given themselves to God, are gradually rising in the scale of being, and the report is that they

are now threatening to supplant the high-caste people ; the Empire of Japan is trembling in the balance—doors fast closed a few years ago have been battered down or thrown wide open by the prayers and offerings of God's people. Yes, from nearly every place whither the missionaries have gone there come many reports of mighty good accomplished. We bow in thankfulness before God that so much has been done by the power of Jesus' name ; but believe me, God has done more for us at home than we, with His blessing, for Him abroad ; the Christian givers have been more honored in their giving than even the heathen people in their receiving. The thousands who gladly and willingly received the Gospel have not received more benefit than the thousands who gladly and willingly gave the Gospel.

Wonderful was the work that the Apostle Paul was enabled to do in giving the Gospel to the chief parts of Europe and Asia, but not more wonderful than the work that God in the meanwhile did in his own heart, filling him with Divine truths and enabling him to give these truths utterance. Had not Paul given himself to the mission work we would not have had his epistles, for they never could have been written in the quiet of the study. As Paul gave himself to God, God gave Himself to Paul. As he gave out, God filled in ; as he emptied himself of earthly treasures, God filled him with heavenly riches.

The reason why these truths are not clear to us is because many of us Christian people have mistaken the end for which we live. We think it is to get heaven. That's not why you live, that's the reason Christ lived and died—to get heaven for you and in you, and it is worse than foolishness for you to try to do His work over again. You do not live, then, to get heaven, but to give heaven. Getting is not the chief end of the Christian life, but giving. God has ordained it thus for our good because it *is* more blessed to give than to receive ; and especially is this true of giving to missions, for "if there ever was an altar that sanctified, magnified, and glorified the gift, it is the altar of missions."

Giving is the heart of missions ; missions is the heart of Christianity. Christianity is as the palm-tree—it has but one bud, and that is the missionary spirit. Destroy that bud and Christianity withers and decays, and he who refuses to give to missions is doing much to destroy the power of that religion which he professes.

Consider three simple facts :

1. *We get to give.* He who gets with any other object in view is very foolish ; he is acting in opposition to all the laws that God has revealed to us in nature and elsewhere. The only man who gets to hold and keep is the miser, and he is miserable ; and we are all miserable misers just so far as we act with the same end in view.

The true man gathers in order to give—for something that he values more than his possession, or to some one whom he loves more than his money, his wife, children, or his Lord and Master.

The sun does not treasure up its light, but pours it in greatest profusion upon this and other worlds, proclaiming this law of God : We get to give. The tree does not consume its own fruit, but bears it for others ; and as others eat let them learn the law of getting to give. The flower does not keep its beauty to itself, but adorns and gladdens, sweetly saying to selfish man, I get to give. The very grass that grows so richly upon our hills grows to give joy and strength to man and beast. This old earth in the ages gone by has gradually accumulated great riches, but not for itself, but to give to man as he needs them.

Heaven's sunshine and showers fall upon the earth, and the earth gives of its strength to fruit and flower, and the fruit and flower give themselves to man and beast, and man is to give himself with what he has to God, using his material blessings for his spiritual good. God has given to man that which He values most, His own Son, and that Son says to His disciples : " As the Father hath sent Me, even so send I you." The Father sent Him to give Himself for sinful man, and the first step in this self-giving was a renunciation of all His heavenly possession ; even so, if a man would go forth in the spirit of Christ, his first step must be a renunciation of all his earthly goods. " So, therefore, whosoever he be of you that renounceth not all that he hath, he cannot be My disciple."

The only use, then, a man has for possessions is to give them. " Freely ye have received, freely give."

2. *We get by giving.* We give our time and our energies in order to get that which we value more, money ; and giving up this in the right spirit and with true wisdom, we get that which is of most value—our spiritual good, perfect manhood. The invariable law is, Give a less good in order to obtain a greater, and as long as we hold on to the less we cannot by any possible means lay hold of the greater good. The tree cannot bear fruit next year if it hold to the fruit of this year ; it has given of its life to produce that fruit (mind you, to produce it, not to possess it), for even that must be given up in order to new life.

In truth, there is nothing in this world that is an end in itself ; everything is only a means to something better, everything is but merchandise. Whatever we may get in this world, there is always something better to be had by giving that which we now have. Something better in store for you ? Yes, but you cannot have it as long as you hold on so tenaciously to your present good. " The kingdom of heaven," says the Master, " is like unto a merchantman seeking goodly pearls," and when he has found one pearl of great price he gives up all he has to get that pearl. This is ever the Christian spirit, seeking something better, and when that is found surrendering the good to obtain it, for " the good (however good it may be) is the enemy of the best ;" and thus it comes to pass that only he who loses his life finds it, only he who renounces all he has becomes in the truest sense Christ's disciple. The law of life, of growth, then is, Give, give, give.

So true it is that we get by giving, that what money we have is not regarded by the Lord as our own, but another's; for, it seems to me, that is what Luke 16 : 13 means : "If ye have not been faithful in that which is another man's, who shall give you that which is your own?"

This money, which we call ours, is really a trust fund committed to us, our real, inalienable possessions are far more valuable; but how shall we get them if we are not faithful here?

You remember the separation of the judgment-day described by our Lord in the 25th of Matthew. Did you ever think upon the fact that they got the most and the best who gave the best? It was the givers who were the getters; they who withheld the good had the good withholden from them.

3. *As we give to the Lord we get from the Lord.* Giving seems to open a channel by which God's blessings flow in upon us. As we give, it is given unto us.

I do not say we will get of the same kind, although that may be. Glance back over the history of our own (Baptist) denomination for the past few decades, and we see as we have given men to missions God has increased our numbers more abundantly; as we have given of our means God seems to have prospered us; while those who have not given money nor men are gradually becoming less and less both in numbers and in influence. "There is that scattereth and yet increaseth."

I do not say, therefore, that missions is a "boom-town" where you can buy a corner lot for a mere "song," and afterward sell it for one thousand dollars. I do not say invest a prayer and a penny and the Lord will give you a pound. I do not say it is more blessed to give than to receive because for every dime you give you'll get a dollar, although from a merely commercial point of view missions pay. The mission to the Sandwich Islands is said to have cost $5,000,000, while the trade with this country amounted to $16,000,000 in six years, so that the interest for two years amounted to more than the whole principal.

But the greater blessing consists in the *larger man,* for in giving he has dethroned selfishness and made his heart a more fit dwelling-place for the Holy Spirit. A man riding along the street dropped a quarter into the outstretched hand of a beggar woman, but as he rode away he began to repent his good deed, saying: "How do I know that the woman is worthy? She may take that money and spend it on drink;" and he rode back and asked the woman to return the money; the astonished woman did so, and was more astonished to receive a five-dollar bill. As the man rode away a second time he was heard to murmur: "There, self, I guess you wish you had kept quiet." I know of no better way to down the selfish man in all of us than hearty, systematic, and prayerful giving to missions.

And, again, the greater blessing consists in the *enlarged power* of the giver for doing good at home; for the farther he causes his light to shine

the brighter it is bound to shine at home. Therefore, if you want a revival at home, give to those away from home; if you want sinners saved about you, give to those you have never seen; and as God's blessings come down to accompany the money you have given, it will lift you up nearer Him and sweep those who are near you into His kingdom. For, say what you please, it is not self-interest that moves the people for good, but self-sacrifice. When the unconverted man sees you clinging with death-grip to the money the Master has entrusted to you, he mocks at your religion; but when he sees you as a faithful steward give of your means, then he bows before the power of your religion. If I were asked the greatest hindrance to the spread of the Gospel at home, I believe I would say, Not enough given to spread the Gospel abroad.

"Give thy heart's best treasure, from fair nature learn;
Give thy love, and ask not, wait not, a return;
And the more thou spendest of thy little store,
With a double bounty God will give thee more."

We see, then, that the reflex influence of giving to missions is wonderful for good, that nothing pays like generosity, that "in giving a man receives more than he gives, and the man is in proportion to the worth of the thing given;" but let us not forget that all giving has a reflex influence. What, then, are we to expect as long as we give $900,000,000 a year to the liquor traffic, $600,000,000 to the tobacco traffic, $568,000,000 for jewelry, and $5,000,000, nearly as much as we give to missions, for ostrich plumes?

But let me not appeal to your selfishness in urging you to be unselfish. Let us away with this calculating of profits. We'll receive no good when we commence calculating how much good we'll get by doing good. The good comes when we lose ourselves in the good work, when we give, not for the sake of the good that will come back to us, but for the sake of the Master, because of the love we bear Him. The good comes when the gifts go not alone but are accompanied by earnest prayers from loving hearts. The message to Cornelius was: "Thy prayer *and* thine alms are come up for a memorial before God."

"Hands that ope but to receive
Empty close; they only live
Richly who richly give.

"He who giving does not crave,
Likest is to Him who gave
Life itself the loved to save.

"Love that self-forgetful gives
Sows surprise of ripened sheaves—
Late or soon its own receives."

THE GARMENTS OF CHRIST.

BY PROFESSOR L. J. BERTRAND, PARIS, FRANCE.

Where are they, at Treves or at Argenteuil? After long discussions French and German ecclesiastical delegates have decreed that they are at both places. Mutual interests required perhaps that strange solution.

Father Hyacinthe declares that they are nowhere, and accuses those judges and our bishops of deceiving the faithful, of teaching them how to become stupid or hypocritic. Those accusations are so personal and in such plain words, that our political papers print them in large type and even placard them on some walls in Brittany. One says: "The Archbishop of Rennes told me, *As bishops we are obliged to say the contrary of what we believe.*"

I suppose that the high dignitary of the Roman Church meant: "Those relics are a fraud, but as they please and comfort narrow-minded people, revive their faith, attach them more closely to the Church, why should we deprive them of their *fetiches?* Many places like Treves, Lourdes, N. D. d'Auray receive millions of people who give millions and millions of francs to the Church. Why should we lose so much money? Besides," says the Bishop of Poitiers, "we cannot speak against superstition without compromising our situation and offending many priests in our diocese and at Rome. Ordinary preachers alone can express their doubts."

Father Haycinthe translates thus: "I am obliged to follow my troops, because I am their general."

The former Archbishop of Paris, Darboy: "Brave at home, cowards in public."

La Bruyère: "Man was born a liar, and all his interests say, Be a liar."

It is well known that our Crusaders were very superstitious, and that each of them wanted to bring from the Holy Land relics for his church and others for his family. Indigenes gave them, for cash, all they required —the garments of Jesus Christ when a babe, a boy, and a man, the shroud, the coat, the overcoat, the sandals, the Bible, the tears, the sweat of Jesus Christ, the stone on which fell one of His tears, the socks and some milk of the Holy Virgin, the chalk on which fell a drop, her oil portrait by St. Luke, the *gloves* and the skull of St. Ann, a finger of St. John, the skeleton of St. Pancras, the four nails and big pieces of the Cross—all perfectly authentic, of course.

But now comes a difficulty. We have seven heads of St. Ann, twenty-one fingers of St. John, twenty-five portraits of the Virgin by St. Luke, thirty skeletons of St. Pancras, such a heap of nails that a baggage train could not carry them, such an enormous number of *true pieces of the true Cross*, that the Bois de Boulogne could scarcely give as much wood. With the stones which received the tear and the chalk on which fell the drop of milk, we might easily build a new Vatican, and with the scattered bones of any saint, we could rebuild the skeletons of an army of giants.

Our priests explain, as they can, that multiplicity and other obscurities. Thus they say that as filings of the true nails were formerly melted with much iron in each nail, there is something of the sacred nail; that the *terra dicta lac virginis* was imbibed with the drop of milk, and therefore that the whole was sanctified that the bones being *probably* taken from the same catacombs, *therefore* they are worthy of our worship. As for the famous tube containing a few drops of Mary's milk, it is perfectly empty; that is true, but it has white spots, and the tube itself is quite sufficient because of what it formerly contained.

I remember that a college friend, a Parisian sceptic, forgot during his holiday trip to bring his father a bottle which he had promised to fill at the source of Lourdes. As he disliked to displease his sick father and to return to Lourdes at his own expense, he bought an old bottle still adorned with the true mercantile label, and filled it, in my presence, at the river Seine. At the sight of the true bottle and the false water of Lourdes the sick man fainted with emotion, then drank with such a full confidence that, to my amazement, he really recovered.

A priest told me that labels had often made miracles, and therefore I am surprised that by the side of collections of stamps we have not collections of miraculous labels and miraculous bottles.

Lately the Bishop of Treves and his priests resolved, "that if during the Kulturkampf of Bismarck an exhibition of the garments was impossible, the time has come to call the Christian world to Treves." Therefore they solemnly opened the casket containing the relic which had been hid since 1844. At this date the most violent polemics led to the formation of "the German Catholic Church," but did not prevent one million pilgrims to worship "the true Holy Coat." German and French communities, together with the priests of Argenteuil, protest against the exhibition, and declare that it is an ecclesiastical and shameful fraud; but the bishop replies that now millions may go to Treves, venerate or worship the garments, because all proofs of authenticity are already obtained.

Mgr. Korum and learned priests have compulsed all the documents of former writers on the subject; many dignitaries and three celebrated archæologues (?) "in the year of Christ 1890 and in the most holy secret" (why *secret?*) submitted the relic to a scientific and archæologic study, and now they proclaim that it is authentic and composed of three parts.

1. An envelope of damasked silk, very rich, but so tattered and decayed that even the drawings could scarcely be copied. The background is of a somewhat dark blue, but was evidently red or purple. "We declare *with certitude* that this comes from the fifth or . . . sixth century, *therefore* that at that time people believed in the authenticity of the Coat."

I cannot help remembering that my first schoolmaster spoiled the teachings of my mother and of my pastor with these words: "Voltaire wrote that Crusaders used to stick on their hats shells gathered on the sea-shore

of Palestine, that when those of Tours and Paris returned they scattered them in their gardens. Now your ignorant pastor says that the shells of Tours and Paris prove in favor of a deluge, as if science and Voltaire did not declare *with certitude* that there was never, never a deluge."

Later, as a student, I heard the great savant Ste. Claire-Deville say, like Geoffroy St. Hilaire, that Paris and Tours being built on beds of shells of different epochs, we may affirm *with certitude* that our earth endured *many* deluges. I went away murmuring, "Will not science prove later that my unscientific mother was right when she spoke to me of *one* deluge?"

2. "The Holy Coat has a lining of cotton cloth or linen (doubtful!) of such oldness that we declare it much older than the outside.

3. "The great relic, given by St. Helena to the Church of Treves in 331, and thus protected on both sides, was *therefore* much venerated at the beginning of our era, and as it is seamless, why should it not be the true Holy Coat of Jesus Christ (why not of Pilatus or Judas?)? Scientists object that it is of grayish, yellowish, undefined color, with drawings as old Egyptian stuffs. We are not afraid of science, and we do not say that it was not made by the Virgin in Egypt for Jesus as a boy or a man, but its length is five and one quarter feet, which proves that Jesus was at least six feet high; and how a profane coat could do miracles? Is it not well known that Countess Droste-Vischering, when nineteen years old, could walk only with crutches and the help of two servants; that permitted, in 1844, to touch the Holy Coat, she at once threw her crutches downstairs and walked to a convent, where she now enjoys perfect health?"

"Nothing of that is known," reply other Catholics. "You say that the Coat was given in 331 by St. Helena, who died in 327, to the Church of Treves . . . much before Treves had a church. Figures of birds and fantastic animals were woven in the cloth, and the Jews had a 'holy horror' for them. How is it that your friends alone could see the countess before the miracle and that alone they can see her now? How is it that one of the witnesses, the first canon of the cathedral, Wilmoski, repenting in 1876, declared that all was a mere fraud? How is it that twenty priests and two thousand witnesses testified the radical cure of another girl at Lourdes, and that now it is well known that the news and the witnesses were all false? Why do you invariably refuse to accept official witnesses? Because fraud is at the root of your miracles, and even Catholic papers echo, Fraud! fraud!"

What becomes of the Argenteuil true Coat? "Learned archæologues" say that it is composed of four long pieces four and one half feet long and three feet wide, quite insufficient for the garments of a man; but as the relic has always been called *cappa*, it may have been the coat of Jesus when he went to the Temple, or be the best remnant of the overcoat which soldiers divided into four parts. "The learned archæologues" of Rome, Constantinople, and Moscow lately replied with indignation that all those

suppositions are absolutely erroneous, and with *perfect certitude* they maintain that their three pieces and the four of Argenteuil together make the seamless Coat which Christ wore at the crucifixion.

How humiliating! Just now Leo XIII. declares that the Holy Coat of Treves has the supremacy, and that Argenteuil, Rome, Constantinople, and Moscow must go to Germany!

Is it because of that infallible judgment that two thousand Americans "have taken possession of the best rooms of Treves, that fifty thousand Canadians, Irish, English, and Italians, have taken the others?" What I know by our priests is that "Bishop Korum is at his wits' end, because three hundred thousand Germans and one hundred thousand French announce their visit. Two millions of pilgrims are expected this year at Treves." The archbishop will make an enormous fortune.

For Christians those facts look more distressing than they really are. As Taine says, there are in France thirty-seven millions of people born in the Roman Church, but we have only one million of Catholics and one million of Romanists, not one hundred thousand worshippers of relics. Superstition exists everywhere and among all classes, especially among free-thinkers.

When I went to Oran (Algeria), the most irreligious of cities, I found that "believing unbelievers," as Pascal calls them, were too intelligent to believe in their Creator, but could believe, as in the dark Middle Ages, in witchcraft and incantation. I never heard of so many spirit-rappers, ghosts, sorcerers, somnambulists, fortune-tellers. Three well-dressed and intelligent-looking ladies came the very first night to tell me: "Just now the spirit rapped and rapped. Halloe! said we, what is it? 'Go at once to such a house, in such a street, where a great prophet of mine has arrived.'" "Well, ladies," said I, "come to our meeting to-morrow and I will speak on the Holy Spirit."

They came, and in spite of my discourse, more or less directed against their superstition, they published among their friends that the ghost of I do not know what great and holy prophet had taken possession of my own body. Well, Julius Cæsar had his Ides of March, Napoleon I. his star, Napoleon III. and Gambetta, as superstitious as Hottentots, their regular somnambulist. Our lords, titled ladies, and magistrates of the sceptic eighteenth century swallowed the most stupid stuff of quack St. Germain, emptied their purses before Cagliostro, shivered with terror and horror before the trough of Mesmer, containing only filings of iron and glass; our Minister Maurepas gave Mesmer, dressed in his lilac gown and armed with the conjurer's wand, $70,000 for a German secret which he, of course, never possessed. Our great authors Ste. Beuve, Th. Gautier, Renan, flew away when they happened to be thirteen at table. Free-thinkers, positivists, spiritists, magnetists, laugh loudly at our simple faith

in an Almighty Ruler, but in secret walk in the dark and enigmatic paths of astrology, necromancy, black art, question augurs, omens, oracles, the flight of birds, the whiz of winds, endure the nightmare in the middle of the day rather than believe in God, because He says: "Repent, ye poor sinners." I saw lately a French *deist* refusing obstinately to eat of a loaf of bread on which the servant had not made, as in his village, the sign of he cross, and an English Protestant becoming deadly pale because another loaf had fallen upside down.

Never mind all that; the age we live in is one of marvellous evolution, for it rapidly uproots superstition, prejudice, and baubles. As Edgar Quinet said: "Ce qui doit périr, périt. Le grand Dieu marche, marche et entraîne avec lui le monde moral vers un monde meilleur."

MR. KANAMORI'S NEW BOOK.

BY REV. F. S. CURTIS, HIROSHIMA, JAPAN.

There has been in Japan no reaction against foreign clothes, liquors, and tobacco, but the feeling against almost everything else foreign has risen high.

Properly the Japanese have begun to see the need of discrimination in their adoption of "things foreign," and in their modifying these things there are some who think that Christianity also must be "japanned," if not materially altered. There are extremists like Mr. Kanamori, who would, in his book, "The Present and Future of Christianity in Japan," "construct a new theology on independent and essentially Japanese lines."

Mr. Kanamori's views are so radical, there are few, if any, who would go as far even among his own colleagues. However, his position seems to me logical and consistent, and since it shows ideas which in a milder form have leavened the whole Japanese Church, I will give you a brief summary of some of the leading thoughts of his book, as found in a review of his work in the *Japan Mail* of October 3d. He begins by saying that, like ancient Rome, Japan is the meeting ground of all the religious beliefs of the world, and that in the great struggle for existence which is now impending only truth and vitality will prevail; but that truth, whether in the different denominational channels of Christianity, in Buddhism, Shintoism, or Confucianism, is *truth*, and that in this great conflict, in obedience to the universal law, that like attracts and unites with like, truth will unite with truth and life with life, and thus will be gradually formed a great religion fit for the twentieth century.

Thus he addresses the Orient:

"Thou art poor and depressed. Thou wert left behind thy brother Occident in the race of civilization, but thou needst not grieve; fortune has already turned; thou hast now in thy hands the religions of the world,

and it is in thy power to smelt and recast them into a great new faith. Thou shouldst aspire to become mother of a twentieth-century religion. It is for thee to recompense thy Western brother for his gift of a material civilization by conferring upon him a spiritual civilization. Grieve not, but rejoice and fulfil thy mission."

After considering some of the obstacles that oppose themselves to Christianity in its present form, among which he mentions the incredible stories and incomprehensible doctrines of the Bible, such as redemption and the divinity of Christ, he asserts that the churches are in a whirlwind of doubt and scepticism, and that even many of the Japanese pastors are in a most dangerous state of mind ; but this, the author thinks, is only the natural outcome in view of the fact that these pastors learned their theology from *orthodox foreign missionaries,* and being unable to distinguish the grain from the chaff, were forced to swallow both without discrimination.

The writer then proceeds to discuss the Bible, and gives as his opinion that this book is nothing more than a collection of ancient records of the Jewish race relating to religion. He agrees with the advanced school of biblical students that the Pentateuch was not written by Moses, Psalms and Proverbs not by David or Solomon, and Daniel not by him. As to the New Testament, he questions the authenticity of the Synpotists, and thinks the Fourth Gospel is not the work of John, etc. For all this, though the Bible is not authentic, and since collected in this manner neither a revelation nor the Word of God, he professes to hold it in special love and veneration as containing the practical truths of religion, and hopes it will become the comfort and guide of his countrymen.

As to the person of Christ, while Mr. Kanamori believes himself not to be behind any Christian in his love for Christ, he cannot accept the doctrine of His Divine nature. The miracles of the gospels do not prove the divinity of Christ, for if one can accept the Gospel narratives in this regard, Christ is merely proven to be possessed of a power which no other man possessed.

As to the proof of prophecy. All prophecies of the Messiah were not fulfilled in Christ. Christ purposely shaped His conduct to accord with the prophecy. Again, the great results of Christ's teachings do not prove Him to be Divine any more than those of Buddha, Mahomet, or Confucius prove the same for them.

As to the perfectness of Christ's nature, a man is not perfect when there are many things which he cannot do or does not know. He was simply a religious teacher of transcendental value, a messenger from God, but it is far safer to judge of His character in the light of general historical evidence and in comparison with other great founders of religion than to take the testimony of the apostles and early Christians, who were, perhaps, prevented by the very splendor of His moral glory from forming a fair estimate of His personality.

To account for the peculiar force and authority of Christ's words, in the

chapter following the author dwells upon the extraordinary development of Christ's religious consciousness. By the natural purity and benevolence of His own heart above all other men He felt Himself to be in communion with God. "It was natural and excusable," he says, "in the early Christians to believe Christ to be God, for they were unable to account for His wonderful sayings and actions by any other hypothesis; but men of the present age owe it to the advanced stage of their civilization to make a right use of their reasoning powers so as to form a true estimate of Christ."

In the closing chapter the doctrine of redemption is examined and declared to be incompatible with the love and mercy of God.

The true meaning of salvation is that Christ, by His example, taught men how to commune with God, and thus saved them.

The pamphlet is concluded in the following words:

"I regret to say that there are religious people who imitate the retrogressive policy of China. It is my sincere hope that the age of religious perfection may be placed not in the past, but in the future. However grand and noble a personage may appear hereafter in the religious field, he cannot but be an imperfect man; consequently it is not an historical personage whom we may accept as our Saviour, but the idealistic Christ embodying the perfection of the human species and symbolizing the communion of God and man."

I have no time before the closing of the mail to add any comment other than to ask you that you will beg our churches at home to pray that the Spirit of God may be poured out in great measure upon the Christians here, that such pernicious doctrine may not find lodgement, and that He may lead them into the *truth* as it is in *Jesus*.

THE EMPRESS OF CHINA AND THE MISSIONARIES.

Some little time ago the new Empress in Pekin needed a tailor to make part of her wedding trousseau. The one who went happened to be a Christian, and having to be admitted into the presence of her Majesty on account of his work, he took the opportunity to speak for his Master; and being an earnest, warm-hearted man, he told her the Gospel, and then asked her gracious acceptance of a copy of the Chinese New Testament. This she was pleased to accept, and read it, seemingly interested in its contents. The tailor seeing this asked if he might bring a friend of his, who was more learned, and could explain it better. The Empress gave him permission, and he brought a young Christian gentleman who was studying at the Mission College for a preacher, and he preached very much to the satisfaction of his Imperial patroness, who made the remark to the tailor: "You did right to bring your friend. I understand the Christian doctrine much better now. He certainly explains it better than you." We trust that the truth may sink into her heart, and that she may be saved.

EXTRACTS AND TRANSLATIONS FROM FOREIGN PERIODICALS.

BY REV. C. C. STARBUCK, ANDOVER, MASS.

Africa.

—A writer in *Central Africa* complains of the lack of missionary zeal in the High Church party of the Church of England, and assigns some causes. He says: "We High Churchmen have to face the simple fact that missionary ardor burns far more brightly among our Evangelical brethren than among ourselves. To the work accomplished by the latter, as well as by Nonconformists, it is needless to point in detail; it is before the world's eyes.

"When an appeal is made for workers in East Equatorial Africa, Bishop Tucker receives a crowd of applicants. When a similar appeal is made by the Bishop of Zanzibar, there is no response. Who can help drawing invidious comparisons, or resist asking, if not determining, what is the reason of the contrast?

"I venture to think, moreover, that the affections of the clergy attach unduly to their material sanctuaries. God forbid that I should undervalue reverence for the place where His honor dwelleth; but it is possible for this right feeling to become a weakness, an indulgence in a religious luxury. There is, I think, a strong tendency to the opinion that the people exist for the Church rather than the Church for the people, and congregations are regarded as ornaments for the fabric—an appropriate decoration of the nave—rather than as the 'living stones' for whom the dead ones exist. Hence there is some loathness to pass out among the people and proclaim the Gospel apart from the adjuncts of the highest ecclesiastical civilization. We get too domesticated in our beautiful material houses of worship, too fastidious of all that is outwardly inadequate to face the exigencies of a life where much that we value in the service of God will have to be forgone. To embrace a missionary vocation means giving up 'home comforts' in a double sense—a sense which our Evangelical brethren do not feel, or at least not to the same extent. . . .

"If the sacrifice be greater for the High Churchman, is not the reward apportionate? Those who have made it will attest that the presence of our Lord may be realized more intensely in a palm-leaf chapel or a mud hut than in the very 'correctest' of town churches, and that the surrender is but a 'leaving Christ for Christ,' and that in the joy of worship there is a 'manifold more' even in this present world."

—The Livingstonia Mission of the Free Church of Scotland was founded seventeen years ago, just after the burial of David Livingstone in Westminster Abbey. It was suggested by Rev. Dr. James Stewart, F.R.G.S., of Lovedale, South Africa, who had been Livingstone's companion in exploring the lake. It was organized and has since been led by Rev. Dr. Robert Laws, who has had but one furlough in the seventeen years. It is managed by a sub-committee of eight ministers and twenty-two members of the Free and United Presbyterian Churches of Scotland. The other missionaries are: Of the Free Church, Rev. J. Kerr Cross, Rev. George Henry, Rev. George Steele, Messrs. Walter A. Elmslie and David H. Fotheringham; of the Dutch Reformed Church of South Africa, Rev. Andrew C. Murray. Six of these gentlemen are medical missionaries, three are married—Messrs. Gossip, M'Intyre, Vlok, Stuart, Thomson, W. Murray, J. and G. Aitken, and Mr. and Mrs. M'Callum. There are

48 native Christians, making a total Christian staff of 65. All the native converts are missionaries. Including the 48, there are 78 native teachers, 3080 scholars, 2422 in attendance at once. In one station, in less than one year, Dr. Henry treated 5200 cases—3231 surgical. Arab war and Portuguese aggression have both been compelled to recede, and there is good hope of quieter times.

"The Livingstonia Mission is entering on a new period, even that of the first-fruits of harvest in every sense. Let the Church—that is, every member of it—seek by prayer and sacrifice to prove worthy of the Master who leads, and, in their degree, of the servants whom He has sent, and enables us still to send, to the front of His army."

—Of the four Moravian brethren dispatched to establish a mission on Lake Nyassa, one, G. Martin, has already been called home. The *Unitas Fratrum* is publishing very full and interesting journals and letters from the surviving brethren.

—The Rev. G. L. Pilkington, of Uganda, writing in the *Church Missionary Intelligencer*, says: "The two facts that impress me most strongly in this country are the smallness of England's efforts for this country and the greatness of what God has been pleased to do in spite of it. Why, if Spurgeon or Moody were to come here they would soon have audiences of immortal souls (faces black, no doubt, if that makes any difference) as large as any they address in England or America, and more receptive, and less hardened, and far more grateful." Gratefulness, as the present writer, from ten years among the West Indian negroes can testify, is peculiarly a negro trait of character.

—The *Chronicle*, highly commending Mr. Cust's "Africa Rediviva," nevertheless keenly criticises it in parts. Among other things it says: "His bitter criticism on the Paris Missionary Society reads like a survival of that unworthy anti-Gallic feeling in which the British were trained a generation or two ago, and is utterly without justification. No more peaceable and loyal occupants of British territory can be found than the agents of the Paris Missionary Society in Basutoland, many of whom are connected by ties of blood or marriage more with England and Scotland than with France, and against whom it is an unjust and unfounded slander to say that they 'have meddled with tribal politics in a sense hostile to British interests.'"

—It has been a matter of surprise that the efforts of Christian missionaries in the barbarous Moslem empire of Morocco have hitherto been so free. It appears, however, from *The Christian*, that Islam is beginning to move against them. "The Sultan of Morocco has issued orders forbidding intercourse between Moorish women and ladies attached to Christian missions. The workers connected with the North African Mission are specially affected, and having regard to the welfare of inquirers and others, they are prepared to pursue their labors with special circumspection and caution. The Sultan's advisers interpret communications between Moorish and English women as threatening 'innovation in the laws,' and 'the evil of corrupting religion.' These offences may be visited with the penalty of death in the case of renegades refusing to report in a given time! A definite subject for prayer at the present time is that the Sultan may grant religious liberty to his subjects, so that the Gospel may be proclaimed without imperial hindrance."

East Indies.

—"India is a vast continent inhabited by nearly a fifth of the whole human race or nearly four-fifths of civilized Europe. Indian population is made up of many diverse societies in various degrees of human progress and distinguishable from each other by their dress, habits, occupations, and modes of life. But notwithstanding the great differences due to caste prejudices, the vast Indian peoples of the present day may well be divided into two main classes—viz., those who understand English and those who do not. The former class is only a microscopic minority. I doubt whether they number even four per cent of the entire population; but as a class they can easily be distinguished from the masses, since their modes of life, occupations and dress are quite different from those of the great bulk of the people. This new class of men, instead of returning, after their academical career, to the usual avocations of their parents, and improving them by their superior skill, tact and wisdom; instead of mixing freely with their less enlightened brethren and diffusing knowledge among them, and reforming them step by step, have preferred to remain isolated, and deserve to be called 'an association of clerks and penmen.' After half a century of British rule in India this is the result that has been produced.

"It cannot, however, be denied that though numerically small the English-knowing section of the Indian people is capable of producing grand results, if while waking to a sense of its power it is awakened also to a sense of its duty. With such revered names among us as Rajah Ram Mohun Roy, Babu Keshub Chunder Sen, Iswara Chandra Vidya Sagar, no one is justified in saying that English education in India has been wholly barren of great results. These three great Indian heroes must find a foremost place among the men of action and the philanthropists of the world. Since the time of the illustrious Sakya Muni, these are the only three whom India has produced; but these three, in their own lifetime, worked with the accumulated strength of three hundred men."—*A Brahmin, in Harvest Field* (*Madras*).

—The same Brahmin, writing, of course, from his own point of view, goes on to say: "Christian work among Pariahs has been a success; it does not matter much from a social standpoint whether the higher classes of Hindus become converts or not. The social advantages of Christianizing Pariahs are very numerous. On becoming Christians, Pariahs become eligible to study in public schools; they come under the supervision and control of enlightened missionary gentlemen. Their girls also are put to school, and soon 'many a flower born to blush unseen' sends forth a rare fragrance which is widely appreciated."

—The abbot of the Hindu monastery of Gundicha, says the *Juvenile Missionary Herald* (English Baptist), a Brahmin, who has quite a passion for collecting Christian books, put them into the hands of two of his disciples. Naturally enough, but apparently without his expecting it, they both became Christians and very efficient ones.

—"Our mode of preaching is necessarily very varied—as varied as are the habits, thoughts, conditions of life of the people to whom we preach. A set discourse, delivered in an unemotional manner, is practically useless. Sympathy with the people, knowledge of their difficulties, acquaintance with the sayings current among them, familiarity with their home life, their social life and religious beliefs are absolutely necessary if we would speak to them effectively. Parables, illustrations, proverbs, and pithy

sayings must be freely used in commending to them the truths of the Gospel. The preacher must make everything he says real, living, visible before them. He must become all things to all men. He must feel that he has rich treasures of grace and love in Christ to present to every man, and must present them with all confidence and hope. Hesitancy, reserve, will take away all the spirit from what he says." —Rev. E. Lewis, *in Harvest Field.*

—"The day which I spent, in company with the native preacher Pakiam, in visiting Pariah villages, has appeared to me one of the most momentous of my life. I wished that many friends of missions could do what I did—creep around in the huts of these most wretched of all the wretched, and gain an insight not only into their outward misery, but into the utter ruinousness of their whole inner being. Such an experience might well rectify many a distorted apprehension and many an unwarranted expectation."—Dr. Grundemann, *in Allgemeine Missions-Zeitschrift.*

—The *Church Missionary Intelligencer*, in a memorial notice of the eminent native clergyman, William Thomas Satthianadhan, says: "In regard to all those delicate questions which are now and again coming to the front in the mission field, such as the relations of missionaries to their converts, and all such questions as might be properly included under the term 'Home Rule,' he showed himself at once in sympathy with his countrymen, and yet fully alive to the unwisdom, not to say absurdity, of the native church thinking it can run alone when it is only beginning to feel its feet."

—"Last year the English officers and civilians of the Punjab and Sindh contributed $13,500 for the support of mission work. They have seen the work of the missionary, and this is their testimony."—*Missionary Reporter* (*M. E. C., South*).

—The Young Men's Christian Association of Madras (whose organ, *The Young Men of India*, we occasionally see) has now a membership of 215, of whom 47 are Christians, 87 Hindus, and 3 Mohammedans, the two latter classes, doubtless, being Associate.

—"When Carey was dying, the Metropolitan Bishop of India, the highest official of the Church of England in India, knelt with bowed head by the pillow of this shoemaker missionary, and asked his blessing, feeling that no honor could equal the blessing of this man, whom God had ordained to be the greatest apostle of modern missions."—*Canadian Missionary Link.*

Miscellaneous.

—The U. P. *Missionary Record* for January has an interesting account of the great missionary martyr of the Middle Ages, Raymund Lull. He accomplished little immediately, but his example has always been working since. His words are: "He who loves not lives not; he who loves lives by the life that cannot die."

—The notion that Mohammedans are wholly inaccessible to the Gospel begins, as the *Allgemeine Missions-Zeitschrift* shows, to give way to facts. The Church Missionary Society has a round thousand baptized converts from Islam; the Rhenish Missionary Society, of its 12,000 converts in Sumatra, has received, we believe, almost one half from the Mohammedans; of 12,000 Javanese Christians, nearly all were gained from Islam.

II.—INTERNATIONAL DEPARTMENT.

EDITED AND CONDUCTED BY REV. J. T. GRACEY, D.D.

International Missionary Union.

The ninth annual meeting of the International Missionary Union was held at Clifton Springs, N. Y., which has become its home, through the munificent provision of Dr. Henry Foster, who has loved this institution and built them a tabernacle—one of the most unique and beautiful structures of its kind in the world. The first session, held on Wednesday evening, June 8th, was occupied with the address of welcome from Rev. Lewis Bodwell, Chaplain of the Sanitarium, followed by the roll-call, in response to which the individual members stated their field, years of service, and made a brief reference to their work. Sixty-five missionaries responded to this call the first evening. The exercises were conducted by Rev. S. L. Baldwin, D.D., one of the secretaries of the Methodist Missionary Society.

The following missionaries were in attendance on the meetings of the week. They aggregate some fourteen hundred years of service on the field.

NAME.	FIELD.
Adams, Mrs. S. C.,	Japan.
Abrahamian, Rev. S. C.,	Turkey.
Andrews, Miss M. E.,	China.
Angelini, Mrs. Arabella,	Italy.
Baldwin, S. L., D.D.,	China.
Belden, Rev. Wm. H.,	Bulgaria.
Belden, Mrs. Ellen S.,	"
Bunn, Miss Zillah A.,	Burma.
Bunker, Alonzo, D.D.,	"
Burditt, Rev. J. T.,	India.
Bushnell, Mrs. Albert,	Africa.
Calder, James, D.D.,	China.
Calder, Rev. Wm. Carey,	Burma.
Carleton, Miss May, M.D.,	China.
Cross Samuel,	Siam.
Cross, Mrs. Samuel,	"
Cushing, C. W., D.D.,	Italy.
Davis, Rev. J. A.,	China.
Dowsley, Rev. Andrew, B.A.,	India and China, Campbelford, Ont., Can.
Dowsley, Mrs. Andrew,	
Drake, Rev. D. H.,	India.
Dunlap, Rev. E. P.,	Siam.
Dale, Miss Annie G.,	Persia.
Eddy, Miss Mary Pierson,	Syria.
Eddy, Miss Julia,	"
Eveleth, Mrs. Fred H.,	Burma.
Ferguson, Rev. J. C.,	China.
Ferguson, Mrs. Mary N.,	"
Fife, Miss Nellie E.,	Japan.
Folsom, Rev. Arthur,	China.
Folsom, Miss Ellen A.,	India.
Fuller, Mrs. Jennie,	"
Fitch, Rev. G. F.,	China.
Fulton, Miss Mary H., M.D.,	"
Graybill, Rev. A. T.,	Mexico.
Gracey, J. T., D.D.,	India.
Gracey, Mrs. J. T.,	"
Hamlin, Cyrus, D.D.,	Turkey.
Hamlin, Mrs. Mary E.,	"
Harding, Rev. C.,	India.
Harpster, Rev. J. H.,	"
Harpster, Mrs. J. H.,	"
Jewett, Lyman, D.D.,	"
Jewett, Mrs. Lyman,	"
Jewell, Mrs. C. M.,	China.
Kennedy, Miss M. J.,	India.
Kellogg, S. H., D.D.,	"
Kellogg, Mrs. S. H.,	"
Lucas, J. J., D.D.,	"
Lore, Mrs., D. D.,	Argentina.
Mansell, Henry, D.D.,	India.
Mansell, Mrs. Nancie M., M.D.,	"
Mellen, Mrs. L. W.,	Africa.
McMillan, Rev. J., M.D.,	"
Mudge, James, D.D.,	India.
Miller, Miss L. Ella,	Burma.
Nevius, J. L., D.D.,	China.
Nevius, Mrs. Helen S. C.,	"
Nichols, Rev. C. A.,	Burma.
Nichols, Mrs. C. A.,	"
Ottoway, Miss Annie,	Cent. Am.
Osgood, Mrs. Helen W.,	China.
Popoff, Rev. M.,	Bulgaria.
Popoff, Mrs. M.,	"
Parsons, Mrs. C. J.,	Turkey.
Plumb, Mrs. N. J.,	China.
Perry, Rev. H. T.,	Turkey.
Perry, Mrs. Mary E.,	Siam.
Porter, Miss Mary H.,	China.

Phillips, Rev. E. G.,	Assam.
Phillips, Mrs. E. G,	"
Phinney, Miss Hattie,	Burma.
Price, Rev. W. I.,	"
Price, Mrs. W. I.,	"
Ranney, Miss Ruth W.,	"
Richardson, Miss Helen,	India.
Roberts, Rev. W. H.,	Burma.
Roberts, Mrs. W. H.,	"
Rolman, Miss Eva L.,	Japan.
Robinson, Rev. J. E.,	India.
Rood, Mrs. A. V.,	Zululand.
Rivenburg, Rev. S. W.,	Assam.
Rivenburg, Mrs. S. W.,	"
Schneider, Mrs. S. M.,	Turkey.
Spencer, Miss M. A.,	Japan.
Sparkes, Miss Fanny,	India.
Stephens, Rev. W. H.,	"
Stephens, Mrs. W. H.,	"
Thayer, Rev. C. C., M.D.,	Turkey.
Thayer, Mrs. C. C.,	"
Tracy, Rev. Charles C.,	"
Tyler, Rev. Josiah,	Africa.
Tyler, Miss Susan E.,	"
Wherry, Miss S. M.,	India.
White, Mrs. W. J.,	China.
Williams, Rev. E. T.,	"
Willits, Rev. O. W.,	"
Wood, Miss Sarah L.,	Turkey.
Wood, Geo. W., D.D.,	"
Wood, Mrs. Geo. W.,	"
Woodhull, Miss Kate C., M.D.,	China.
Young, Rev. E. R., }	North American
Young, Mrs. E.R., }	Indians.

The summary of the above is as follows :

By Societies: A. B. C. F. M., 25 ; Baptist, 23 ; Presbyterian, 23 ; Methodist, 21 ; Lutheran, 2 ; Church of Scotland, 2 ; Reformed Church of America, 1 ; Woman's Union, 1 ; Disciples, 1 ; Evangelical Church of Italy, 1 ; Christian Alliance, 1 ; Italian Bible Society, 1 ; Independent, 1. Total, 103.

By Fields: Africa, 5 ; Assam, 4 ; Bulgaria, 4 ; Burma, 13 ; Central America, 1 ; China, 22 ; Hudson Bay, 2 ; India, 25 ; Italy, 2 ; Japan, 4 ; Mexico, 1 ; Persia, 1 ; Siam, 4 ; South America, 1 ; Syria, 2 ; Turkey, 12. Total, 103.

The organization was completed by the addition of Rev. E. P. Dunlap, of Siam, as Journalistic Secretary, whose versatility, ingenuity, and general availability throughout the week made him like the eyes in the wheels, when he was not some one of the many wheels himself. He has a high order of organizing genius.

Lectures.

Dr. John Henry Barrows, of Chicago, delivered the first of the set lectures. His theme was " The Religious Exhibits and the Religious Congresses of the Word's Fair in 1893." It was an eloquent address, explanatory and argumentative, mainly aiming at the presentation of the ideal of the World's Parliament of Religions. The next morning the Union had a spirited debate on this part of the scheme, some stoutly championing it, and others with equal zeal and intelligent statement condemning it. The general line of the arguments on either side were fortified by specific information as to the representative character of the eminent gentlemen from abroad who have been already named, or of those likely to come. It was thought by these speakers that no genuine Brahman, Buddhist, or Confucianist could be induced to take part in such a parliament. Others thought that the outcome of such a gathering would be much better and broader than any imaginary form or result that could be sketched in advance ; and that, as it was to be, Christian men might better accept destiny and aid in shaping something that would be of value to mankind. Resolutions and amendments and substitutes found recognition, and on some of them the decisions could only be announced after a count vote ; but it turned out that no final action was reached, other topics having forced their way to the attention of the meeting, and this not having been taken up again, whether from indisposition to press to an ultimate vote the writer cannot say. Certainly a large number will give their individual support to the movement ; while the discussion will remain in the minds of those who were present, as it was a very able one.

The next formal lecture was on "Bulgaria and the Bulgarians," by Rev. Cyrus Hamlin, D.D., founder and ex-President of Robert College, Constantinople. It is impossible to summarize and almost as difficult to characterize this Gladstonian lecture by the Missionary Gladstone of America. The lecturer, in his eighty-second year, swept over the past, present, and future without losing a fraction of detail or cumbering with over-statement his *résumé* of the diplomacy and strategy of this the most diplomatic and strategic centre of modern history. We had little wonder that a bishop of a Protestant church should say, "If Hamlin were a Romanist, that Church would canonize him as soon as possible after his death."

A third lecture was by Rev. J. L. Nevius, D.D., of Northeast China, on "The Phenomena of Demoniacal Possession in the Present Age." The lecturer had bestowed large attention to the collection and collation of testimony from many and widely separated parts of the East, of alleged or suspected cases of possession of the devil. The classification of these phenomena was made in a strong way, and the lecturer inclined to a belief of the operation of Satan, through hypnotic and other abnormal conditions of the human mind and body. It hailed questions when the lecturer gave the opportunity to present them.

Papers.

The more formal papers of the week were of marked ability. The most elaborate was that of Rev. E. M. Wherry, D.D., of Chicago, second to no American authority on Mohammedanism, discussing "The Status of Moslem Women according to the Teaching of the Qurán." The paper was summarized in the absence of its author by Rev. Dr. Kellogg, who proved equal to the task of condensing what he called already one of the most closely condensed essays he ever read. It is partially in rejoinder to two articles which appeared in the *Nineteenth Century*, reprinted in the *Magazine of Christian Literature*. The first was from the pen of Mrs. Annie Reichardt, the second by Justice Ameer Ali, of Calcutta. "The Nature of the Crisis in the Missionary Work in Turkey," by Rev. William N. Chambers, D.D., of Erzroom, Turkey, was the theme of another able paper. Rev. Dr. J. M. Allis, of Chili, sent a paper on "Work among Romanists." Rev. C. A. Nichols, of Burma, presented and read a practical paper on "Lay Missionaries for the Foreign Field." Rev. J. E. Robinson, of Bombay, read a valuable essay on "The Attitude of the Educated Classes of India toward Christianity." Rev. Robert H. Nassau, M.D., of the Gaboon, West Africa, sent a paper which was read as the opening of the conversation on "Shall Roman Catholic Priests in Heathen Lands be Given Religious or Social Recognition by Protestant Missionaries?" Dr. Nassau took a negative position, though he recognized certain obligations toward them as members of a civilized community, in comparison with the claims of the native heathen. Another paper was furnished by Rev. William K. Eddy, of Syria, on "The Shadeleeyah Sect of Islam in Syria." Rev. W. H. Roberts, of Burma, presented a paper full of interest and information on the "Provision for the Care and Education of Missionaries Children left in this Country." Miss Z. A. Bunn and Miss Hattie Phinney, both of Burma, read essays; the former treated "The Relative Importance of Educational and Evangelistic Work," and the latter "Training Native Bible Workers." Rev. C. C. Tracy, of Turkey, treated the audience to a paper on "Self-Support."

Special Sessions.

There were four sessions of prominent interest. One entire evening session was given to the consideration of medical missions, and part of the session the following forenoon, both organized and presided over by C. C. Thayer, M.D., Physician in Superintendence of the Sanitarium, a medical

missionary in Turkey from 1868–73. Another, directed and presided over by Rev. James Mudge, D.D., editor of the *Lucknow Witness* from 1873–83, was occupied with the relation of experiences of returned missionaries in their efforts to instruct and stimulate the home churches on the subject of foreign missions. A change in the demand was recognized, less of the mere curiosity exhibit, or reference to the customs of the people being desirable, the churches having so generally become intelligent in these matters, and prepared to form better judgment of the missionary work and results, and the work itself having developed to an extent which intensifies the interest in hearing about it. The speech wanted of the returned missionary ten years ago is no longer in demand. The advantages and difficulties of the missionary as a speaker on the home platform, and how he can make himself most effective, were among the points presented with advantage.

The special ladies' meetings, one exclusively for ladies and one public, were addressed by Mrs. Schneider, for thirty years in Turkey ; Mrs. Parsons, for forty-two years in the same country ; Mrs. Jewett, thirty-eight years among the Telugus ; Mrs. Angelini, of Italy ; Miss Eddy, of Syria ; Miss Ranney, of Burma ; Mrs. Perry, of Siam. Mrs. Egerton R. Young, of Hudson's Bay Indian work, sang in the Cree language, and others in Japanese and other tongues.

But perhaps the most highly valued of these special sessions was one given to the "Dunlap Symposium." This was a novelty destined to be copied and highly to be commended as a form of missionary meeting where circumstances render it possible. Some fifteen missionaries, representing as many fields, were selected to take place in turn on the platform to be "interviewed" by Rev. E. P. Dunlap, of Siam, who suggested and arranged this entire session. The parties had previously placed in the hands of Dr. Dunlap a set of questions about their work from which he might make a selection, according to the interest of the hour. Then the other members of the Union plied them with impromptu questions. The compact intelligence given so interested the Union and the audience, that it was subsequently determined to publish the questions and answers in pamphlet form.

The sessions for consideration of topics of a general interest were made purposely conversational rather than in the stiff form of debate, that the ladies might feel the freer to take part therein. The general outline embraced such topics as Governments and Missions ; Nominal Christians and Dead Churches ; Immigrants in the United States ; Self-Support ; Missionaries and Natives of Foreign Fields ; Difficulties from Social Conditions of Converts ; Training Native Helpers ; Education *versus* Evangelization ; Work among Moslems, and numerous unclassified themes.

The platform meetings were well sustained. Dr. Bunker, of the Baptist Karen Mission in Burma, thrilled the audience with the recital of triumphs of grace and answered prayer within his mission, like that of which he gave a brief account in the July number of this Review ; Dr. J. J. Lucas charmed and profited the people with illustrations of the imminence of God in mission work ; Rev. Josiah Tyler, of South Africa, fired with enthusiasm, kindled by forty years among the Zulus, stirred his hearers with his vigorous recitals ; Rev. Egerton R. Young—it goes without the saying—was always the same fascinating speaker about the canoe and dog sled experiences of missionary life among the Cree and Saulteaux Indians in the far North Land ; Rev. A. T. Graybill, first missionary of the Southern Presbyterian Mission in Mexico, spoke discriminatingly of work among Romanists ; Rev. J. Harpster, of the Lutheran Church, told of their missions in Africa and India ; Rev. C. Harding, of India, unobtrusive, but always sensible and discriminating , Nevius, Folsom, Ferguson, with Willits, Williams, and

others of China, with those from other fields, all contributed to an unusually high average of platform delineation and demonstration with power, while veterans like Dr. Lyman Jewett, whose face it is a benediction to behold, graced the occasion with words which were like "dew on Hermon."

There was the usual Young People's Meeting on Sunday afternoon, and a rare series of talks on Bulgaria, by Rev. W. H. Belden and Mrs. Belden, and Dunlap of Siam and Nichols of Burma, illustrated by stereopticon views; and the charming social hour in the Sanitarium parlor, known as the President's reception, for the presentation of the missionaries to Dr. and Mrs. Foster and others.

The Consecration Meeting at 9 o'clock on Sunday morning, and the truly great sermon at the morning service to a large throng by Dr. Kellogg, must be passed with mere mention.

The morning devotional hour each day was, as usual, of great spiritual helpfulness. One of these sessions was set apart to pray that God would move on some body or bodies to contribute $30,000, an unprovided balance necessary to the commencement of the enlargement of the Sanitarium buildings according to plans of Dr. Foster. The missionaries came to realize that the magnanimous donor of half a million dollars' worth of property, primarily for the upbuilding of the health of missionaries, had begun a work which they should adopt and carry forward as far as in them might lie. Hundreds of missionaries have been free guests here while under more or less protracted treatment, and the entire institution is given to trustees with this chief intent in its use.

The culmination of interest and pathos and spiritual manifestation was realized in the farewell meeting, held to hear a parting word from the missionaries present, who anticipate returning to their foreign fields before another annual meeting. In all there were about forty; some had been obliged to leave, but thirty-three were present at this meeting. As it may be a matter of public interest, we give the following names of those returning:

To Burma, Rev. Messrs. Roberts and Calder and Misses Phinney and Bunn; to Bulgaria, Rev. M. Popoff and wife; to China, Dr. and Mrs. Nevius, Messrs. Fitch, Ferguson, and Williams, Dr. May Carleton and Dr. Mary Fulton; to Cree Indians, Rev. E. R. Young; to Italy, Mrs. Angelini; to India, Dr. Mansell and wife, Dr. Kellogg and wife, W. H. Stephens and wife, Rev. Harding, Mrs. Fuller, and the Misses Folsom, Wherry, Richardson; to Mexico, Rev. Mr. Graybill; to Siam, Rev. Boon Itt; to Turkey, Rev. Mr. Perry and wife and Mrs. Parsons. When these had spoken Rev. Dr. George W. Wood, formerly of Turkey, addressed them, in faultless phrase, words of tenderest sympathy and profound spiritual encouragement, and Dr. Henry Foster, in a prayer so remarkable for its unction and power that all seemed to be in the very presence of God, commended them to the care of our heavenly Father. The scene will live in the hearts as well as in the memory of all who were present, possibly "while life or thought or being lasts or immortality endures."

We present separately the formulated action of the body on some great interests of the times. Some eminent delegates from other bodies were by motion requested to address the meeting. Mrs. Ninde, of Minneapolis, Mrs. Hunt and Mrs. Woodbridge, of the World's Woman's Christian Temperance Union, were of the number. The salutations and communications of members not able to attend were grateful, and they came from seemingly every corner of the globe and from eminent men, in Europe as well as in America, who are not of this body.

Nothing could have been more tender, appreciative, and beautiful than the addresses and memorandums made at the "Memorial Hour," held for members deceased within the year: Wellington J. White, of China; Will-

iam Mellen, of Zululand; Naraiyan Sheshadri, of India, and Mrs. Bartlett, of Turkey.

In response to the presentation by Mrs. Woodbridge, the Secretary of the World's Woman's Christian Temperance Union, of the form of petition to the several governments of the world for the suppression of the liquor and opium traffic, the Union directed the President and Secretary to sign the endorsement of the same in their name.

The following officers were elected for the ensuing year:

President, Rev. J. T. Gracey, D.D., Rochester, N. Y.; *Vice-Presidents*, Rev. Cyrus Hamlin, D.D., Rev. S. L. Baldwin, D.D., Rev. W. H. Bixbee, D.D.; *Secretary*, Rev. William H. Belden, Clifton Springs, N. Y.; *Associate Secretary*, Mrs. C. C. Thayer, Clifton Springs, N. Y.; *Treasurer*, Rev. James Mudge, D.D., Clinton, Mass.; *Librarian*, C. C. Thayer, M.D., Clifton Springs, N. Y.; *Executive Committee*, Rev. J. A. Davis, D.D., Hempstead, N. Y., Rev. M. H. Houston, D.D., Rev. C. W. Cushing, D.D., Mrs. O. L. George, Rev. E. R. Young, Mrs. William H. Belden, Rev. C. A. Nichols.

Important Opinions on Current Affairs.

THE RECENT ANTI-CHINESE LEGISLATION OF THE UNITED STATES GOVERNMENT.

Resolved, That the following memorial be adopted by this International Missionary Union, and that a copy of the same, signed by the President and Secretary, be forwarded to the President of the United States Senate, and to the Speaker of the House of Representatives, with the request to present it immediately to each of these bodies.

Resolved, That a copy of the same be also forwarded by our officers to the President of the United States, with the request that he will use his influence to have all matters concerning immigration of Chinese to this country settled by treaty with the Empire, and thus avoid legislation which is contrary to the spirit of Christianity and disgraceful to the nation.

The following is the text of the memorial:

"The International Missionary Union, composed of missionaries of all Christian denominations, and representing all the great mission fields of the world, assembled in annual meeting at Clifton Springs, N. Y., presents herewith its most respectful protest against the recently enacted Chinese Exclusion Bill.

"We protest against it as unnecessary, the whole number of Chinese immigrants having never exceeded 120,000, and there being no probability that any very much larger number would for years come to this country.

"We protest against it as unchristian. We are commanded to deal justly with the stranger within our gates. This enactment puts them under grave disabilities and subjects them to cruel and unusual penalties, and is, therefore, unworthy of a Christian nation.

"We protest against it as a violation of our solemn treaties. The Chinese who are here have been guaranteed the same rights as those accorded to the most favored nation. No one would think, for an instant, of requiring Englishmen, Germans, or Frenchmen to go before an Internal Revenue officer and take out certificates which they should always have at hand to secure their right of being here; and yet this is required of the Chinese in flagrant violation of that provision of the treaty, the advantage of which we always claim for American residents in China.

"We further protest against the bill as being likely to seriously endanger the lives and property of missionaries and merchants in the Chinese Empire. Those who are opposed to the presence of foreigners in the Empire are greatly assisted in their inflammatory appeals and riotous measures by the declaration that the United States of America are constantly passing oppressive measures against their people in this land.

"Moreover, we call your attention to the fact that the Chinese Government

has never refused careful consideration to all modifications proposed by our Government in the treaties, and that it would be perfectly feasible to reach all that is desirable and necessary through diplomatic measures, and there is, therefore, no justification of oppressive legislation.

"We earnestly beseech your honorable body to immediately institute measures for the repeal of the recently enacted exclusion bill, especially of the features which deny the right of bail and require registration and certificates of the Chinese now living here."

ON THE CRISIS IN MISSIONS IN TURKEY.

Resolved, That we claim for American citizens in Turkey the treatment accorded to the citizens of the "most favored nation," and we ask our Government to secure to them these rights.

Resolved, That we have indubitable evidence that the Turkish Government is systematically pursuing a course inhospitable, unfriendly, and unjust, contrary to its ancient customs, contrary to the "capitulations" and to all principles of the Hatti Sherif and the Hatti Humayun. As by this course Turkey is placing herself outside the pale of civilized nations, we petition our Government to concert with other governments the means of defence.

Resolved, That the carrying out of the present systems of action by the Turkish Government will result in the restoration of the darkest and most bigoted form of Islam; the interests of Christian missions, of civilization, of humanity in Asia and Africa are deeply implicated, and Christian governments should take note of the danger.

Resolved, That as a body of missionaries gathered from all parts of the world and from all denominations of Evangelical Christianity, we express our sympathy with our tried and beleaguered brethren in Turkey, and for their relief we look not only to human governments, but to Him to whom is given all power in heaven and earth.

MINUTE ON SCIENTIFIC TEMPERANCE EDUCATION IN FOREIGN MISSION SCHOOLS.

We rejoice to learn of the success which has attended the effort to introduce scientific temperance instruction into the public schools and other educational institutions in the United States and Canada by means of national and State legislation. It is a matter of sincere thankfulness that twelve or thirteen millions of pupils are under compulsory educational laws in the United States, and encouraging to find that Canada is so rapidly following this example.

As a body of Christian missionaries, representing many lands and languages, we regard it as obviously desirable that the rising generation of new Christians, for whose temporal and spiritual welfare we labor, should in the most effective manner possible be fortified against and protected from the ravages of intemperance, which undoubtedly are becoming more threatening with each passing year. There are few mission fields in which the need of stringent total abstinence requirements among the native Christian community is not more or less deeply felt. In some fields intemperance works serious injuries in native churches. Sound temperance views, strong convictions, and intelligent apprehension of the physical and moral evils connected with intemperance are urgently required all along the line of missionary effort.

In order to the attainment of these most desirable objects, we believe the time has fully come for a definite, systematic, and well-matured effort to introduce scientific temperance instruction into the national educational systems and curricula of all mission schools in foreign lands; some countries are specially ripe for such an effort.

We are strongly of the opinion that in order to the most satisfactory results, and to save time, that it would be of great advantage if the several mission boards could find it practicable to cooperate in this matter, and respectively

request their missionaries to introduce approved scientific temperance instruction into the schools under their management as rapidly as practicable ; and we further believe that our tract societies and boards of publication should afford such helpful co-operation in preparing and publishing such literature as may be approved by properly constituted missionary authorities.

As far as we have examined the primers and more advanced text-books commended by the Scientific Department of the Woman's Christian Temperance Union, we accord our approval of the same, and our belief that with sundry minor modifications to adapt them to particular countries they are suitable for translation into foreign vernaculars.

Lastly, we appeal to missionaries in all lands to lend their active personal assistance and co-operation in the direction indicated above, so that before this century closes every land represented in this conference may rejoice that this class of instruction is permanently incorporated in its educational system.

Good Cheer in Work for India's Children.

BY J. L. PHILLIPS, M.D., SECRETARY OF THE INDIA SUNDAY SCHOOL UNION.

The Psalmist prayed, "Show me a token for good," and so say our friends at home, who faithfully pray and watch for the coming of the kingdom in this and other dark lands ; and it is but fair that we, who are privileged to be at the front in this campaign for the world's evangelization, should keep the great army of the reserve well informed concerning every step of progress, particularly every stroke of success. As one of the broadly scattered outlook committee of our beloved International Missionary Union, I cannot but keep in mind my promise to report annually to the convention. Could I look in upon the glad assembly at Clifton Springs next June, I should find there some of the bravest and best toilers of our time, representing both hemispheres and well-nigh every land of the globe. The delightful meetings at the Thousand Island Park, Bridgeton, Binghamton, and Clifton Springs are not forgotten, and we who were there to enjoy them should the more willingly contribute to the interest and success of the meetings that follow them.

Could I drop down for an hour into Dr. Foster's new missionary hall at the Sanitarium, the very first thing I should say would be about the open doors for reaching childhood in India that we are finding on every side. Marvellous, indeed, is the answer to the patient and prevailing prayers of our fathers, offered up years ago, that these barred and bolted doors might be opened. Childhood everywhere is intelligent, eager, inviting, and accessible. More calls than we can answer are reaching us from all sides. Last week I was asked to preside at the annual meeting of an Anglo-Tamil Sunday-school near Madras. The superintendent read a very bright and cheering report, from which I take a few lines :

"At first this was a school for *Tamil Christian* boys only. . . . A petition was presented to us by a large number of Hindu boys, requesting that they also might be allowed to join the Sunday-school. They did this knowing very well that nothing besides strictly Christian instruction would be imparted to them in the school."

On the rolls of this fine school I found one hundred and eighty-three names, representing Eurasians, Protestant native Christians, Roman Catholics, Mohammedans, Hindus, and out-castes. The Hindus are in the majority, seven of them being Brahmans, who sit beside Christian and pariah boys studying the same Bible lessons and singing the praises of the same Lord Christ ; and so all over India am I finding ample opportunities for extending our Sunday-school system. Our only limitation

really is within ourselves, for we cannot find teachers enough for this glad and growing work. Had we five thousand new teachers reporting for duty next Sabbath morning, I'm sure all could find ready work in our broad field.

Our first effort has been to organize the Sunday school forces here. With a view to this I travelled more than fourteen thousand miles in India last year. Auxiliary Sunday-school unions have been organized in Bengal, Bombay, Punjab, Madras, Burma, Rajutana, Central Provinces, and the Northwest Provinces and Oudh. When Assam, Central India, and Ceylon come into line, as they will soon, we shall have a strong and, I trust, successful system of Sunday-schools throughout the land. Each of these auxiliaries has its own officers, its own languages to provide for, its own population to reach. The secretaries of these auxiliary Sunday-school unions are true yoke-fellows of different missions, European and American, who are organizing and marshalling the forces in their respective fields. One of these noble helpers of mine is a lady, Miss Abbott, of the American Marathi Mission, Bombay, a missionary's daughter, hence one of our *India's own*. These secretaries are ably supported by a strong committee in which every church of denomination working in the field is represented. Best of all, our helpers have "a mind to work," and so we hope to "*push things*," as Grant wired Sheridan in war time, you recollect.

I have spoken of the need of more Sunday-schools, but a sorer need here is *better* Sunday-schools. Some we have are too poor for propagation. The stock must be improved, then the shoots will be sturdy and fruitful. To this end we are introducing preparation classes for teachers, both English and vernacular. In Calcutta and at several other points these weekly classes for studying the lessons, for prayer for Divine illumination and God's blessing on the work of the Sunday-school, and for planning aggressive effort in behalf of the millions of children and youth yet unreached, are doing excellent service, and the good fruit begins to appear. With only converted persons for teachers, and these better equipped for the work, we hope to see a decided improvement in our Sunday-schools. Then, again, in order to meet the demand for more teachers we must introduce normal classes into our Sunday-schools, in which the larger pupils shall be specially trained for teaching. Here, as in America and Europe, our pupils of fourteen and upward, of both sexes, may begin teaching the little ones. Some of the best teachers we have now began thus early, and are doing finely. By thus giving them a share in the work we hope to keep our hold on them at an age when so many boys and girls slip out of Sunday-schools.

As at home, so here we are beginning to have Sunday-school institutes and conventions. Capital conventions have been held in the Punjab at Lahore, in Madras, in Burma, at Rangoon, and the Northwest Provinces at Allahabad. In these carefully prepared papers on practical Sunday-school topics are read and discussed. These meetings promote delightful Christian fellowship and co-operation, and infuse genuine enthusiasm into our work for the children. In connection with these a mass-meeting for the children of all the churches is usually held, addressed by speakers known to love the little ones and apt to teach them. These meetings, where we have had hundreds of children together, European and native, have proved a delightful feature of our conventions so far. As yet, however, our Sunday-school conventions do not approach those of America or England in size or enthusiasm, but we are full of hope and getting on.

Another token of cheer is that Sunday-school literature is receiving attention. Last year the *India Sunday-School Journal* was begun, and has met with a cordial reception all over India. This

is our only English publication. It is a monthly of thirty-two pages, and besides editorial articles and communications and correspondence from our wide field, it has Notes on the International Lesson written in India by men of different churches. As to vernacular publications, we are making a good start in several of the trunk languages of India, in the way of lesson-leaves, brief notes, etc. Each auxiliary union is expected to keep an eye to the special needs of its own section of the field. The membership fund of our parent Union will be able to make grants to the several auxiliaries, we hope, for pushing on this vernacular department. The annual membership fee is one rupee for Europeans and four annas for natives, and we hope to enroll many members from all parts of India and Ceylon, and *America*.

It is occasion for rejoicing that the scope of the Sunday-school idea is enlarging in India. I well recollect when it was thought that only Christian pupils could attend Sunday-school. Now we have thousands of boys and girls from Hindu and Mohammedan homes in our Sunday-schools, and we might have millions had we the requisite teaching force. Our missionary toilers are coming to see how this line of effort can supplement every department, educational, evangelistic, literary, and medical. The Sunday-school is being regarded as a direct and most promising missionary agency ; and we are already introducing the home department here as at home. Our home department will provide for teaching the Sunday-school lesson in the zenanas, in dispensaries and hospitals, and to companies of domestic servants in cities and stations. The tea-gardens of Darjeeling already have the Sunday school for the children of their coolies, and new openings for this branch of Christian endeavor are appearing on every side. This enlarged scope is something to thank God for.

There have been conversions in our India Sunday-schools the past year, and we look for many more. The two October days of special prayer in behalf of Sunday-schools throughout the world were well observed in India, and with cheering results. Our teachers are coming to realize that their chief business is to bring their pupils to Christ. With a higher ideal we shall see larger fruitage. I have heard of Hindu girls in several Sunday-schools who have intelligently believed on the Lord Jesus Christ, who pray to Him daily, and openly confess Him in their dark homes, reading the Bible and refusing to worship idols or bow down to the priests. Some of these little ones will surely lead their parents out into the light and liberty of the Gospel. Cases have already come under observation in my tours over India, where a child has been converted first and then brought father and mother to Christ, and we are to have many such. If we reach the children of this generation, how our work will tell upon the next generation, when the children will be men and women !

There are other tokens of good of which I cannot speak now. We most earnestly implore the prayers of all God's people, that *great faith* may be granted all toilers in this broad field. Hindus and Mohammedans have been saying for years, " We shall live and die just as we are, *but our children will be Christians.*" This is prophetic, and I believe true. We should claim these millions of bright, beautiful children for our King. In the name of our Lord we should set up our banners everywhere, covering all India with a network of Sunday-schools. Let much prayer be offered up in the home churches and conventions for India's children, now so ready for Christian teaching, for teachers to be raised up in thousands here on the field for this great work of winning these sons and daughters of paganism to Christ, and for all missionary superintendents who are directing this Sunday-school campaign for India's complete and speedy evangelization.

III.—EDITORIAL NOTES ON CURRENT TOPICS.

The Student Volunteer Fund.

Since the Student Volunteer movement was inaugurated, it has been the purpose to furnish the members of that movement with the MISSIONARY REVIEW OF THE WORLD at a nominal price. In order to do this, appeal was made for subscriptions to a distinct fund. The editors of the REVIEW were among the first to lead off with subscriptions to that fund. Others followed, with sums of a variable amount. Some individuals have given liberal donations; others small sums. Until quite recently these contributions have enabled us to keep our proposition intact. Just now the fund is overdrawn. It is very desirable indeed that this favor shall continue to be extended to these young men and young women whose hearts are moved by the Holy Ghost to this work, that they may be kept constantly in touch with the great missionary movements of the age; and that they may grow in knowledge as well as in zeal. We have esteemed it a work of great importance, and it still remains such.

We do not desire to cut down the list nor to withdraw the offer. There are many persons who will esteem it a privilege to make a contribution toward this missionary education and training of these devoted prospective missionaries. We venture to state this much, that the situation may be known. Persons desiring to aid in this splendid work may send their contributions direct to Funk & Wagnalls Company, 18 and 20 Astor Place, stating that they are for this fund, and the amounts will be duly credited on the special account kept in this interest. Even small sums will aid; but it is desirable that there shall be a quick response on the part of many.

J. T. G.

Death of Dr. Lowe.

Widespread regret will be felt at the death of the Rev. Dr. John Lowe, Superintendent of the Edinburgh Medical Missionary Society. The sad event took place very suddenly on Sunday night at his residence in Edinburgh. Dr. Lowe was a son of the Manse, his father being a well-known Independent minister. The first event of importance in Dr. Lowe's career occurred in 1861, when he received his diploma. During the same year, accompanied by Mrs. Lowe, he sailed from Gravesend to Travancore to labor there as a missionary, under the auspices of the London Missionary Society. During his eight years' residence in Travancore Dr. Lowe placed the Medical Mission on such a sound basis that it has now become an agency of great dimensions, and it is acknowledged as perhaps the most valuable auxiliary to evangelistic work in South India. After his return to this country the directors of the Edinburgh Medical Missionary Society, to whom his work as a medical missionary was well known, offered him the then vacant post of superintendent of their training institution. His experience in the foreign field eminently fitted him for such a position, and acting upon the unanimous advice of his friends, he accepted the post. Dr. Lowe was a great favorite with the students, of whom many have gone forth and done brilliant service in the missionary cause. Gifted with true eloquence, Dr. Lowe ably pleaded for the advancement and religious improvement of the great masses of humanity, both at home and abroad.

A Virgin Field in India.

Between east longitude 80° and 82° 30′ and north latitude 17° 30′ and 20° lies about 25,000 square miles of country, the home of 600,000 souls, three quarters aborigines and the remainder Hindus and a few stray Mohammedans.

Four hundred thousand of the aborigines are of one original main stock or family, speaking one aboriginal lan

guage and having a common religion. Yet this people are known by at least four different names in four distinct geographical localities.

The aborigines of Central India is there what the Red Indian of America is here—*i.e.*, the relict of past nations.

Madagascar.

ANTANANARIVO, April 30, 1892.

In consequence of England and France exchanging Zanzibar and Madagascar, the outlook for British subjects in this country is becoming very gloomy. The Government is determined not to permit France to assume the judiciary control and consular representation of foreigners ; and so fixed is their resolve, they are considering the advisability of taking retaliatory measures against England should she persist in giving France a free hand in Madagascar affairs. Grave as the prospect is, there is, however, no likelihood of the retaliatory measures taking the form of a menace to the life and property of Europeans. The Hova are not as generally believed in Europe a horde of savages. It is their civilization, high intelligence, and appreciation of the value of moral pressure which are causing them to debate whether England will consider the steps she is taking, if these are shown to be taken to be so grievous a wrong upon a Protestant and progressive nation of British civilization that political aggression will be reciprocated commercially as well as by fighting to the last should France appeal to arms to enforce her pretensions. The Government of this island continent is also fully aware that retaliatory measures upon British enterprise would be so much to the disadvantage of the British community here that a protest loud and long would assuredly be raised by them against treaties with this country being ignored ; and the Malagasy have further taken into account that such an outcry on the eve of the general election would probably awaken the Nonconformist and Liberal press, and make things uncomfortable for Lord Salisbury. The whole position, in Europe as well as in Madagascar, has been most carefully weighed by Hova statesmen, and the next month or so it is more than likely will see the Government of Madagascar giving notice to the British Government that the Anglo-Malagasy Treaty is annulled ; that British subjects, including missionaries, are without rights and immunities in the island, and that the customs on British goods are greatly raised. Against this latter step no appeal is possible to France ; for the French Government do not claim any right to interfere in any matter affecting the revenues of this country. G. M. H.

The following story is told of the Rev. Dr. Inglis, of Aneityum, who died a few months ago. He was asked to make a speech before the General Assembly of the Free Church of Scotland, and was told to be brief. He said :

"Fathers and brethren, we are told that missionaries should content themselves with stating facts, and leave the Church to draw the inference. I wish to bring three facts to your notice.

"*First*, I place on your table," suiting the action to the word, "the Shorter Catechism translated into the language of Aneityum.

"*Second*, I place on your table also 'Pilgrim's Progress' translated into the language of Aneityum."

Then taking into his hands a large volume, while he looked longingly on the pages that had cost him years of toil, he laid it on the table and said :

"*Third*, I place on your table the Holy Scriptures, Old and New Testaments, translated into the language of Aneityum, and now leave the Church to draw the inference," and sat down amid a storm of applause.

Recent Religious Riots in the Piræus.

The orthodox priests of the Greek Church have been strongly opposed to the Evangelicals. These latter reform-

ers, led by Dr. Kalopathakes, are opposed to the elaborate ritual of the Greek Church; they deny her exclusive right to interpret the Scriptures, reject the binding authority of tradition, and uphold the Scriptures as containing the only necessary rules of faith and practice. For a long time Dr. Kalopathakes and his followers have had their services interrupted. At last he applied to the police for protection, but only three officers were sent, who proved powerless on the Sunday when the riot occurred. The services were conducted in peace, but as soon as the congregation began to leave the building the mob outside began to stone them, drove them back, and soon attacked the church itself. The coolness and bravery of Mrs. Kalopathakes created a diversion in her favor, and she and most of those with her were permitted to depart unhurt. The building was wrecked, Mr. Isaras, the preacher, received a severe cut in the head, and Dr. Kalopathakes was knocked down twice, but was not hurt seriously.

The Growth of Religious Life in Germany.

The *Statistische Correspondenz* publishes some interesting figures on the growth of religious life in Germany since 1871. For every 1000 members of religious bodies at that date there were in 1880 1099 members of the Evangelical Church and 1113 Catholics. Five years later the numbers had increased to 1190 and 1164 respectively. In 1890 the Evangelical Church had 1190 and the Catholics 1240 members. In the same period for every 1000 persons without religion in 1871 the development had been 4000, 10,955, and 14,355 —that is to say, there were in Germany in 1890 more than fourteen times as many persons professing no religious faith as in 1871. Among the various religious bodies belonging to the Evangelical confession (the *Times* says) the greatest increase has taken place in the Presbyterian, Methodist, and Quaker communities. These are from three to three and a half times stronger than in 1871. The number of adherents of the Greek Church has fallen very much—a fact which may be ascribed to the great diminution in the number of Russian residents in Germany. A considerable increase has been registered in the number of Buddhists, Brahmins, and Mohammedans. This is greatly due to the augmented number of Chinese, Japanese, and Turks who come to Germany for scientific or technical studies.

The article on "Pseudo-Philanthropy in Missions" in our May number should have been accredited to Rev. H. B. Hulbert, of Corea.

The Chinese Exclusion Bill.

Dr. Gracey does not exaggerate when he says in the July REVIEW that this bill "has given offence to many millions of our citizens." A few weeks after its passage an indignation meeting was held in Tremont Temple, Boston, such as has not probably occurred since the days of the anti-slavery agitation, just prior to the war. At this meeting the most unsparing condemnation of the bill was expressed by all the speakers, and those who had promoted its passage were censured by name in a rising vote, the President of the United States not excepted. This gathering was not called by the friends of missions, but by patriotic citizens and philanthropists, without regard to party.

The recent great Methodist Conference at Omaha, we understand, condemned the bill in the most emphatic manner. The Baptists at their Centennial Convention, in Philadelphia, joined with their brethren of the South in a public censure of the act, the great assembly in the Academy of Music rising to their feet to declare that not only as Christians but as voters their condemnation must rest upon this act. Considering that these two bodies represent at least *seven millions* of Christians, their action means much.

How needless and wanton an affront to the Christian and patriotic sentiment of our country this bill is will appear by a single glance at the facts. We copy from the record of the *Interior*, as given by the *Watchman*:

"During the decade 1850-60 the number of Chinamen coming to this country was 41,379; during the decade 1860-70, 68,059; during 1870-80, 122,436; and during 1880-90, 59,995 The falling off for the period 1880-90 was due to the restrictive legislation of 1882. The total number of the Chinese in the United States is less than 200,000, or about four tenths of one per cent of the population of the country. During the last ten years the Chinese population of California has diminished about four and one half per cent."

The whole number of Chinamen now in the United States does not equal the number of the worst elements of the European population who pour into our country by the emigration of a single year; and yet, speaking from our knowledge of the thousand Chinamen of Boston, we can say that they are among the least offensive and the most industrious and really helpful of any class of foreigners that come to our city. Why, then, this monstrous legislation against them—passed with a haste that defied all decency, and in such terms as violate the most sacred treaty obligations? Why? Everybody knows why. It is another attempt on the part of our legislators to sell not their own, but the nation's birthright for a mess of Presidential pottage. The evil effect of their conduct is already manifesting itself. In the Sunday-school of my own church we have one hundred Chinamen. Twenty are members with us. We have no worthier, more devoted, and self-denying Christians among us than these; and yet the hoodlums, taking the hint from Washington, have renewed their petty persecution against them, stoning and clubbing them on their passage through the streets.

What ought the Christians of America to do about this bill? They ought certainly to pray. When the Sublime Porte set itself to attack missions in Turkey, Dr. Goodell summoned his brethren to the throne of grace, saying, "The great Sultan of the universe can change all this." And so He can, and our first appeal should be to Him; but as lovers of humanity and promoters of missions, we are bound to act as well as to pray. William Lloyd Garrison, a worthy son of a worthy father, calls upon the citizens of Massachusetts to paralyze this anti-Chinese bill as they paralyzed the Fugitive Slave bill, which it so closely resembles. In all worthy and Christian ways let us seek to do so, hoping that before the year closes this obnoxious measure will be nullified. A. J. G.

Dangerous Prayers.

"I want you to spend fifteen minutes every day praying for Foreign Missions," said a pastor to some young people in his congregation. "But beware how you pray, for I warn you that it is a very costly experiment."

"Costly?" they asked in surprise.

"Ay, costly," he cried. "When Carey began to pray for the conversion of the world, it cost him himself, and it cost those who prayed with him very much. Brainerd prayed for the dark-skinned savages, and after two years of blessed work, it cost him his life. Two students in Mr. Moody's summer school began to pray the Lord of the harvest to send forth more servants into his harvest; and lo! it is going to cost our country five thousand young men and women who have, in answer to this prayer, pledged themselves to the work. Be sure it is a dangerous thing to pray in earnest for this work; you will find that you cannot pray and withhold your labor, or pray and withhold your money; nay, that your very life will no longer be your own when your prayers begin to be answered.

"I have often said in my public addresses that it is a dangerous thing to pray for a blessing unless you want it. What a blessed thing when we are ready to receive!"

IV.—THE MONTHLY CONCERT OF MISSIONS.

BY REV. JAMES GORDON GRAY, D.D., ROME, ITALY.

Evangelical Work in Italy in 1891.

All who know anything of evangelical work in Italy will readily admit that a just estimate of results can be formed only in view of such considerations as these. The country is still in the throes of a serious financial crisis. The question of the hour is as much as ever, How can the deficit in the budget be met? Strenuous efforts worthy of all praise have been made to reduce outlay in many directions; but much more remains to be done to restore the true balance between income and expenditure. All classes in the community have been more or less affected by this crisis, and most of all those that are most within the reach of evangelical influences. Among the poorer classes an unusual amount of misery has prevailed. The times, therefore, have been most unfavorable to the sale of Scriptures and the support of evangelical agencies. Both the product of such sales and the amount of local contributions must be looked at in the light of such facts as are patent to every one living in Italy. Another circumstance that must be taken into account in estimating results, is the widespread and persistent opposition of the Romish clergy to the efforts made by evangelical churches to relieve the misery and enlighten the darkness in which the people are involved. The Bible is everywhere denounced by them as a falsified Protestant book. Every one who dares to purchase or peruse it is threatened with excommunication. More cases than usual have been reported this year in which portions of it have been torn to fragments or consumed to ashes in the public squares. Here and there the colporteurs have met with rough usage at the instigation of the priests. One reports that he was repeatedly assailed with showers of stones and driven out of the town. Wherever, in fact, an interest in evangelical truth has sprung up in individual cases or in small companies, the most strenuous efforts have been put forth to stifle it. The Church of Rome has shown quite recently that it approves of such a line of action on the part of its priesthood by putting under its ban the "Life of Christ," written by Ruggero Bonghi, who professes himself one of its attached adherents. Such opposition, no doubt, still influences many timid minds. Secret sympathizers with the evangelical movement are slow to reveal themselves, although in not a few cases it happens that such tactics really help rather than hinder the spread of the truth. On the whole, however, it may be said that the field of work is thereby largely restricted. A third consideration that should be noted is the great amount of indifference to religion in every form that prevails throughout the land. There is no evidence as yet of an awakened interest in spiritual things, affecting many at a time. The results that have been gathered are owing to much painstaking, persistent effort. The vast outlying mass remains unmoved. One here and there only comes to be reached with Gospel influences. The features of the wide field, that has been wasted by a spurious Christianity, are such probably as for the present to warrant only results of a more or less individual character. Many of the better minds of the country have been driven away from all religion by the error and superstition that have become inseparably mingled with the only Christianity of which anything is known. The wide gulf which the dominant Church has contrived to place between itself and all other churches keeps another large section of the community entirely beyond our reach. The best elements within the Church of Rome itself can think of us

only as unbelievers to be shunned. In view of such facts, the wonder is that progress of a very distinct character can be reported.

The first place in this estimate for the past year may be given to the actual admissions of new members into the various churches. For the sake of clearness we may range all the leading agencies connected with distinct churches under three heads. This will leave out the Reformed Catholic Church, under the guidance of Count Campello, and the Free Churches (Chiese Libere), which last are more or less in alliance with the Plymouth Brethren. As we are not in possession of the statistics in these two cases, we cannot compare them with those of the others. We need only say that the Reformed Catholic Church is certainly still the weakest, as it is the youngest, of the churches that have allied themselves with the Committee of the Evangelical Alliance. Its membership is still under three hundred, and its work is confined to two districts—the valley above Terni and the shores of San Remo. The "Chiese Libere" have lost rather than gained ground in recent years. The Evangelical churches have come in and absorbed to a large extent the interest that gathered round those separate and independent congregations of earnest worshippers which the movement in its earliest stage developed. Apart from these the whole work of the Evangelical Church in Italy may be summarized under three divisions. These are the Italian Presbyterian churches, embracing the Waldensian and Italian Evangelical churches, the latter better known under its former and more distinctive name of the Free Italian Church. There are the Methodist churches, including the English Wesleyan and the American Methodist Episocpal churches. There is also the Union of Baptist Churches, under which general heading we have both the English and American Baptist churches. Under the title Presbyterian we do not, of course, embrace the work of the Scotch Presbyterian churches in the land. It is to the credit of all the Presbyterian churches of the world that they have not attempted to set up in Italy any mission of their own. What they have done has been to occupy themselves with school work and other agencies that indirectly help the whole movement.

The additions for the past year may be thus stated: The Presbyterian churches, 734; the Methodist churches, 449; the Baptist churches, 143—in all, 1326. The promise of additions during the current year is not less encouraging, as shown by the number of catechumens. The Waldensian Church numbers 751 in course of instruction; the Italian Evangelical, 492; the Wesleyan, 219; the American Methodist, 237. The Baptist churches do not give their figures in this respect. The whole number under catechetical instruction, if we allow a proportionate number to the Baptist churches, is thus little short of 2000.

The work among the young is the next point of special interest. All the churches believe in the power and usefulness of the Sunday-school. Here again the Presbyterian churches are to the front with 4160 scholars between them. The others have some 2000 among them. Thus 6000 children appear to be under Bible instruction each Sunday. The churches that have day-schools enjoy a great advantage over the others in being able thereby to secure pupils for their Sunday-school. Three of the churches have among them 4800 pupils in their day-schools. A large number of Roman Catholic children is thereby reached not accessible otherwise. School work, however, forms a very expensive item among the various agencies employed by the churches; and it is no wonder if several of them have not laid themselves out for it. The Government schools are generally well equipped. The children of the churches may have an excellent secular education through them in many cases. Besides, the results of school work have to be waited for longer than in almost any other case. Of this I had rather a

striking illustration in my own experience quite recently. A young man from Naples came to visit me on behalf of one of the Young Men's Associations there. He turned out to be an old pupil of the schools carried on in connection with the Presbyterian Church. Twelve years ago he had been in the infant class, and now he was not only a member of the Evangelical Church, but an active member of the Young Men's Christian Association. His family had been also gained, and he declared that he was one of a number who had been similarly gathered in through the school. These evangelical schools are thus quickly but surely preparing the fruit for the Church of the immediate future. Wherever they are carried on in the right spirit and with a view to distinct results, their fruit is sure and lasting.

In this particular branch of work we are happy to be able to report more hearty co-operation between the churches than heretofore. This has shown itself in the adoption here in Rome of the International series of Sunday school lessons. To that there has been added a joint competition for prizes provided by a local elder. Then there have been general gatherings of all the Sunday-school children for common religious exercises.

The Young Men's Associations connected with the churches are also drawing together. Recently a resolution has been come to in favor of union among them. This cannot but have its effect in due time on the churches with which they are connected, and draw these more and more together.

A word or two should be said on the various agencies that have sprung up in connection with the churches. All of them have their colporteurs or Bible-women to a greater or less extent. Some have industrial schools more or less connected with them. Evening classes are carried on with great zeal in other cases. Medical mission work, which formerly used to distinguish only one of the churches, has been begun by one or more of the others. This branch of work has been as yet too sparingly tried in Italy. That has arisen, no doubt, in some cases from the fear that ground might thereby be given for the charge that the churches buy their converts. No such feeling, however, can warrant the Evangelical churches of the land to leave the poor around them uncared for. The example of Him who went about healing and preaching the Gospel of the kingdom forcibly appeals to every Church that bears His name. Care has only to be taken that in tending the sick all are left free to embrace our teaching or not as they feel disposed. More and more are we impressed with the fact that the Italian people have need of the beneficial aspects of religion to be presented to them that their sympathies may be won. Too much has been looked for as the result of unaided teaching, which has largely been of a controversial character.

The two most important aids to the work of all the churches in Italy are found in the two Bible societies and in the Florence Publications Society. The agent of the British and Foreign Bible Society reports that his sales for the past year have remarkably increased, not only in small "portions," as in former years, but in Bibles and Testaments. The increase has been remarkable, especially in Calabria and the Abruzzi. The colporteurs all over have sold between 12,000 and 13,000 copies more than in 1890, and the depots 2000 more. Never, he says, have such figures been reached. The actual sales in Italy for the past year are set down at 153,770; and if the sales of Italian Scriptures outside Italy be added, the number cannot be much below 200,000. The work of the National Bible Society of Scotland, which is included in the above summary, shows an increase in all the items as regards Scriptures. Altogether that society has sold 13,747 Scriptures and 6521 religious books.

An important point now gained is that our Italian Scriptures, which used to be printed in London, are now issu-

ing from the Claudian Press, in Florence. That press is more fully equipped than ever before. It has begun not only to cover its own expenses, but to provide a considerable sum for the missionary branch of the enterprise. And it is the intention of its managers to make it compete with the best printing establishments in the country. Last year there issued from it of books and tracts, 112,300 ; its favorite almanac, 35,000 ; periodicals, 117,080 ; Scriptures, 296,000. All the churches, even those that have their own printing presses, avail themselves more or less of its periodicals and books. Henceforth all of them will get from it the Scriptures that they sell or distribute. The society has among its members representatives of the majority of the Evangelical churches, and is not itself identified with any of them.

Gratifying as these results are, we feel that all we have said but very inadequately brings out the actual amount of work done and the fruit gathered. There are efforts of an individual character that do not appear in this summary, which, nevertheless, are covering a great amount of ground with personal and zealous effort. These it would be impossible to estimate in so far as results are concerned, but all are contributing their share to the slowly rising tide of evangelical interest and sympathy. While the work of the churches named constitutes by far the largest part of the whole effort put forth, these others are contributing toward it in many ways and in different lines. What we feel to be most needed is a closer and heartier co-operation among all the various agencies, that the very most may be made of the large sums spent and the workers be more wisely distributed over the country.

One of the weakest points in connection with the whole work in Italy lies in the fact that the means for carrying on such wide-spread and varied work come, to a very large extent, from outside the country. The churches thus far are too little supported by the Italians themselves. The spirit of self-sacrifice is either too little understood or too rarely practised by those that have been reached by the movement. More care, it must be admitted, has been taken of late to urge this duty and privilege on the members of the churches. And certainly it is no small result that has been obtained by the Waldensian Church from its 4518 members in the mission field in Italy 85,683 francs, and by the Italian Evangelical Church from its 1631 members, 22,772 francs, and again by the American Methodist Church, from its 846 members, 9953 francs. The other churches do not report their figures in this respect. In the most notable case, that of the Waldensian Church, somewhat less than one third of the expenditure is obtained locally ; in the case of the Italian Evangelical Church it is only about one eighth The other churches are far more dependent on outside aid than either of these two. In view of the extension of the work, this shows how urgent is the need for developing the spirit of self-sacrifice among all those that can be reached by evangelical influences. Efforts, too, will have to be made to touch to a far greater extent the better classes of the community everywhere. Something has been done in this respect, and the results have encouraged greater efforts in that direction. In this connection the higher class girls' schools in Rome and Naples, with some 280 pupils between them, deserve honorable mention. Religious services adapted to that class, are called for. The men for conducting them are not lacking. It is the methods that have to be sought and wisely pursued.

What is certain is that there is a distinct limit to outside help. That seems to be almost reached. The only alternative is to get the evangelicals themselves within the country to contribute on a larger scale to the support and spread of the Gospel. While there are signs of fruit more or less in all the churches, the felt need is " power from on high." In connection with this we have satis-

faction in reporting that in the Waldensian valleys special services have been held of late with a view to the revival of the Lord's work in the minds and hearts of His people. Too long and too often it has been the custom to speak of the Church of the valleys as if it were living only on its past, and had become unfit for the great work to be done in free united Italy, of which these valleys form a part. Whatever that Church has been up to the time that those great events were preparing, that have given Italy a foremost place among the nations of Europe, there can be no doubt as to its missionary activity since. Its 13,500 members in the Mother Church can already count its 4500 members in its mission field. Its pastors and churches in the outside field far outnumber those in its valleys. It is at the head of all the missionary work in the country. But best of all, the signs of a revived life are showing themselves in its home parishes. These special services have been much blessed. Others are in course of being arranged. It encourages one to look for like gatherings in all the great cities of Italy and among all the churches. Nothing would sooner bring the results for which we have been long looking and laboring than joint services by the churches for prayer and conference about the ever-present need of "power from on high." These 1326 additions would then be easily multiplied many times, and throughout the land there would be heard the joyous songs of the reapers and there would be seen the gathered sheaves.

The Gould Memorial Home, Rome.

Comparatively few, even of those who have visited Rome, know of the interesting Christian work carried on in that city among poor children at 18 Via Magenta, in the Gould Memorial Home and Industrial School.

The inmates, almost all of whom are orphans, are housed, fed, and taught, as well as trained in some industry, without charge, except where the child's friends can contribute so much, or some benevolent person undertakes his or her support. The distinctive feature of the Home is its evangelical character; for which we have a guarantee in the names of the Council in Rome, which includes the Rev. Drs. Prochet, Gordon Gray, and Teofilo Gay, who act in concert with a Board of Trustees in New York.

The institution began its work several years ago, being founded by a bequest of the late Dr. Gould, long physician to the American Embassy in Rome, who left the sum of $25,000 for this object, and who desired that the Home should be a permanent memorial in Rome of his wife, who died there in 1875 "in the midst of her labors for the destitute children of Italy."

There is a handsome and commodious building, which certainly has been dedicated to a Christ-like purpose. The number of children at present in the Home is small, but there is accommodation for a number more if funds are forthcoming.

The children are taken to Divine service in the Waldensian Church of Rome every Sunday morning; while in the Home itself they are addressed on Sunday evenings by friends of various evangelical denominations.

Let visitors to Rome bear in mind that, besides classic ruins and public galleries, there are other sights to be visited and admired in the Italian capital; and of these one is the Gould Memorial Home. It is with much truth that Dr. Gray thus writes, in concluding his report:

"There are no institutions more wanted in Rome to-day than such as manifest the beneficent aspect of evangelical Christianity. The young evangelical churches of the country have been struggling for existence in the midst of the greatest difficulties. It is not to be expected that an impression will be made on the minds of Italians generally by simply contrasting the truth of one system with the error of another. The larger number among them are far more likely to be reached by a manifestation of the true spirit of Christianity in providing for the destitute and the orphan."

"A Voice from Italy."

V.—GENERAL MISSIONARY INTELLIGENCE.

Organized Missionary Work and Statistics. Edited by Rev. D. L. Leonard, Oberlin, O.

—The British and Foreign Bible Society, the American Bible Society, and the National Bible Society of Scotland have lately joined hands in Japan through a United Committee, which has the entire charge of their affairs ; and in China, in connection with the preparation of the Union Version. The combined result of this year's work by the three societies may be given thus :

Country.	Income.	Circulation.
England, ...	£217,149	3,926,535
United States, . . .	103,775	1,497,637
Scotland, ...	32,436	673,862
Together,	£353,360	6,098,034

—The total amount received from the Government for Indian schools during the last five years by the Methodists has been $33,345 ; the Episcopalians, $102,000 ; the Friends, $140,000 ; the Congregationalists, $183,000 ; the Presbyterians, $286,000, and the Roman Catholics, $1,989,000. The Methodists and Baptists will in the future refuse to accept any appropriations from the public funds.

—The statement has a strange and ominous sound, that the American Home Missionary Society feels constrained to expend as much in Massachusetts, one of the smallest and oldest of the States, as in Washington, one of the largest and youngest of the States, and into which the tide of emigration set last year.

—Perhaps no religious sect in this country is more vigorous, considering its size, than the Jews. During the last ten years they have nearly doubled the number of their congregations, while the membership has increased from 50,000 to 130,500, and the synagogue property from $3,549,697 to $9,754,257.

—There are now 18 missions of the American Missionary Association among the Chinese in California. Sixty-five joined the Church during the last year, and about 300 Christians are connected with the missions. Their offerings for Christian work for the fiscal year amounted to $6,290.40. If funds could be supplied, a large number of efficient Chinese Christians could be put in training for missionary service in their own land.

—The Roman Catholic Church is making strenuous efforts in the United States to win the negro race, and with skilful methods, as well as no inconsiderable success. Thus an annual collection is called for. And on January 1st, 1891, 21 churches were set apart for the use of colored Catholics, with 34 priests in charge. During 1890 baptism was administered to 4883 children and 704 adults. From the same report we learn that in 115 schools 8280 children were in attendance. Over 20 different sisterhoods are in charge of these schools, of whom 2 are composed of colored women—the Oblates of Baltimore, and the Holy Family Sisters of New Orleans. There are, moreover, a foundling asylum, 6 orphanages, 3 industrial schools, a guild for servant girls, an academy, and a home for the aged. The Catholic negroes are put at 152,692.

—The American Unitarian Association reports the expenditure last year of $72,998 for work in different sections of the United States, $11,401 for the Japan Mission, $9300 for Southern and Indian work.

—The Reformed (Dutch) Church received for foreign missions last year $112,164, an increase of $13,767 ; not including a legacy of $12,000 to be added to a security fund, gifts to the famine stricken in India amounting to $2616, or special gifts to liquidate the debt.

—The Southern Methodist Church has missions in China and Mexico which contain 22 missionaries—20 of them

with wives—77 native preachers, a total force of 137, and 4421 church members.

—The Southern Baptist Convention reports the receipts for 1891 as $114,-326. The amount expended upon each one of the 6 missions is as follows, together with the number of church-members and of baptisms last year (the last in parentheses): Africa, $6515, 111 (31); China, $33,425, 917 (130); Japan, $4386, 25 (16); Brazil, $19,386, 419 (90); Italy, $15,137, 293 (40); Mexico, $28,569, 958 (127). The total of communicants is 2723, and of baptisms 434.

—According to the thirty-first annual report, the Presbyterian Church, South, has 102 missionaries distributed as follows: China, 33; Brazil, 28; Mexico, 6; the Old Greeks, 4; Italy, 2; Japan, 23; Congo Free State, 49; Cuba, 2. The number of native helpers employed was 123; native communicants, 2702, of whom 391 were received by baptism. During the year the treasury receipts from all sources were $130,276, being $17,325 in excess of any previous year.

EUROPE.

Great Britain.—The Church of England Zenana Missionary Society, at its annual meeting, reported an income of $179,640, and 22 new missionaries.

—The Presbyterian Church reports an increase in membership during 1891 from 65,841 to 66,744; that the Sunday-schools number 79,697, and that the total income of the Church was $1,178,-250. The foreign mission report showed in China 20 ordained European missionaries and 10 medical missionaries, 10 native pastors (supported by their own congregations), 10 native evangelists, 43 organized congregations with 3800 communicants.

—The Church Missionary Society, at its annual meeting in May, reported that during the past two years their missionary force has increased in number 103, and in spite of this the ordinary missionary expenditure has increased only $21,180, amounting in all to $1,277,220. The ordinary income for the past year has not been sufficient to meet the expenses, being only $1,156,-020. Including special funds, the gross expenditure has been $1,256,970, while the gross receipts have reached a total, exceeded on only one previous occasion, of $1,346,885, including a legacy of nearly $105,000 for extension of work in the society's North American mission.

—The Trinitarian Bible Society reports a total circulation of 382,362 Bibles, Testaments, and portions. The new Masoretic text of the Hebrew Bible will probably be completed this year, and the issues of Salkinson's Hebrew New Testament have reached in 1891 a total of 212,000 copies, chiefly through the agents of the Mildmay Mission to the Jews.

—The British and Foreign Sailors' Society reports an income of $150,365. Work is done in 87 stations in 83 ports, including institutes, bethels, rests, etc. It has 3 floating bethels, 3 steam launches, and 28 sail and row boats.

—When Lady Dufferin began her scheme for the improvement of the physical condition of women in India, seven years ago, it was hardly expected that in so short a time such striking results would be achieved. Last year 466,000 women received medical treatment. The staff now consists of 9 women doctors and 31 assistants, and the number of native and Eurasian women under instruction steadily increases. Last year there were 207. The fund has at present an income of £5000 a year, after having erected hospitals and dispensaries at a cost of £120,000.

—The Established Church of Scotland reports for foreign missions for the past year a total income of $156,790. The total expenditure was $157,800, of which $140,800 were for the foreign field. These expenditures do not include certain sums transferred from special funds, such as the Blantyre missionary fund, East Africa Missions Building fund; there are also the Universities'

Mission fund and the Guild Mission fund, which furnish each an income of a little over £3000. The Jewish Mission Committee reports an income of $32,705, which has been expended in Salonica, Smyrna, Alexandria, Constantinople and Beirût.

Italy.—The object of the Spezia Mission is to supply "every necessitous part of Italy and the Levant to which we shall be distinctly called by God's providence with the Gospel, by means of the circulation of the Scriptures, preaching, and Bible schools." The twenty-fourth year has been reached, and the income was £2953 in 1891. With numerous sub-stations, 24 stations are occupied by Edward Clarke and other missionaries, with 32 native assistants. The day schools number 8, with over 500 pupils, and the communicants 180.

Germany.—According to a table prepared by Pastor Döhler, of Saxony, the 17 larger German missionary societies have in all 408 principal stations, 606 male and 37 female European agents, 111 ordained natives, and of other native helpers, 2855 male and 731 female; 246,903 converts; 1127 schools, 1607 teachers, and 53,282 scholars. Their combined income (in 1890?) was $878,600, including balances, and in addition $360,860 were collected from the fields. Of the first-named sum, $180,660 was collected outside of Germany, chiefly by the Basle Society and the Moravians.

—According to *Jewish Intelligence*, 135 Prussian Christians have apostatized to Judaism and 2101 Jews have been converted to Christianity since 1875.

Spain binds herself to maintain the worship and ministers of the Roman Catholic religion, and these last control the schools, such as they are. There are enough—30,000—or one for every 560 inhabitants; but so inferior that, by the last census, it is shown that over 72 per cent of the population were unable to read or write.

ASIA.

—"There are more missionary societies represented in India to-day than in any other section of the world. There are more missionaries, more schools, more churches, more communicants a wider opportunity for every form of Christian endeavor, the use of every weapon of Christian warfare, the application of every Christian principle." And well may it be so; for the population numbers 288,000,000, and the idols worshipped, 330,000,000. Of the women, 40,000,000 are shut up in Zenanas, 23,000,000 are widows, and 79,000 were widows before they were nine years of age. Only one woman in 800 is under instruction, and but one Protestant missionary is found to 500,000 of the population.

—Among the most interesting enterprises in India is the Gossner Mission among the Kols of the province of Chutia Nagpur. It is a German enterprise, and is manned by 19 missionaries, 7 of whom are married. There are also 15 ordained native pastors and a large number of other preachers and workers. The Kols are among the aboriginal tribes of India, and are exceedingly degraded; nevertheless, the number of Christians among them amounts up to 37,000.

—The Indian Home Mission to the Santals is a Danish organization, which, however, receives considerable support from England. The stations occupied are in Bengal, the head station being at Ebenezer. There are 6 missionaries with their wives, 4 Santal pastors, 18 deaconesses, 80 travelling elders and 5 catechists. Recently there has also been established an Assam colony with 1 missionary, 1 pastor, 9 elders, and 3 catechists. The baptisms of converts in 1891 were 201, and there are now 6300 baptized members in the community.

—The statistics of the India Mission of the United Presbyterian Church show 6779 communicants—an increase of 106 over last year. The admissions by profession have been 592 as against 410 for

the preceding year. The Christian population has grown from 10,171 in 1890 to 10,830 in 1891, and the number of villages containing Christians has grown from 525 in 1890 to 550 in 1891.

—The Bishop of Madras is now in the thirty-first year of his episcopate. This is the longest record of any bishop in India. It has been his happiness to see the native Christians in his diocese increase from about 40,000 to 107,000.

—The statistics of the Presbyterian missions in Siam and Laos, as recently reported, are as follows : Ordained missionaries, 14 ; medical missionaries, 4 ; single lady missionaries, 9 ; native preachers, teachers, etc., 54 ; number of churches, 13 ; communicants, 1113 ; number added last year, 239 ; boys in boarding-schools, 208 ; girls in boarding-schools, 146 ; day-school pupils, 320.

Turkey.—The present limits of the Trebizond field, extending some 250 miles along the coast of the Black Sea and 60 miles into the interior, embrace a territory equal to the three States of Massachusetts, Connecticut, and Rhode Island. In this field there are, in round numbers, 750,000 souls, 600,000 being Mohammedans, 120,000 Greeks, and 30,000 Armenians. The following table shows the progress of the work since the reorganization of the station in 1882 :

	1882.	1885.	1888.	1891.
Adherents..... ...	170	285	585	867
Church-members.....	26	29	84	181
Attendants on worship	100	310	515	685
Scholars.....	68	140	279	412
Contributions.....	$97	$407	$782	$1,245
Scriptures sold for each three years...	....	1,565	1,586	2,187

AFRICA.

—In 1890 there were reported by 42 missionary societies working in Africa, 781 male and 387 female missionaries, and 101,212 communicants. These missionaries are chiefly laboring in the countries bordering on the coast, while many millions in the interior have never heard the story of the Gospel.

—The Soudan stretches across Africa from the Red Sea to the Atlantic, and contains from 60,000,000 to 80,000,000 inhabitants. The name Soudan—that is, "Blacks"—is given by the light-skinned inhabitants of the Sahara to the chain of partly civilized kingdoms lying to the south of the Great Desert. Their north boundary may be very roughly indicated by a line joining Cape Verde to Khartoum, and the southern boundary may be said to be about the eighth parallel of north latitude. This gives a vast region, 3500 by 500 miles, inhabited mostly by negro nations, nearly all of them calling themselves Moslem, and which as yet has scarcely been touched with the Gospel.

—The North Africa Mission has opened work in Lower Egypt by sending thither recently 5 missionaries, of whom 2 are men. In this portion of the land of the Nile is found a population of 4,500,000, mostly Mohammedan, and almost wholly without the Gospel. There are about 40 towns with from 7000 to 40,000 inhabitants, and 500 with from 2000 to 7000.

—There are 200 baptized Christians in Uganda in connection with the Church Missionary Society, and about 2000 adherents under instruction. The Gospel of Matthew has been translated into the native tongue. The arrival of 100 copies from England was attended with the wildest joy.

ISLANDS OF THE SEA.

—Among the newer work of the London Society is that in New Guinea. There are now 53 stations along the southeast coast, a staff of 6 missionaries, over 30 South Sea Island teachers, and some 20 New Guineans. More than 2000 children are under instruction, and there are between 400 and 500 church-members. The whole New Testament in the Motu dialect has also been put through the press. Within the first

year a new station on the Kwato Island has been occupied by 2 missionaries, who have also the use of a small sailing boat, which they find very helpful in going in and out among the islands where ships could not go.

—The New Zealand Census shows 1197 churches and chapels, and 400 other buildings used for worship, with sittings for 278,000, or about one half of the population. The number attending services is 197,000, of whom 40,785 are Presbyterians, 37,252 are Episcopalians, 30,525 Roman Catholics, 27,106 Wesleyans, and 14,442 belong to the Salvation Army.

British Foreign Missions. By Rev. James Johnston, Bolton, England.

Zenana Bible and Medical Mission.—At the thirtieth annual meeting of this society it was stated that less than a third of a million of girls in India were educated. The number of missionaries was 47, with 26 assistants, 149 native teachers, and 54 Bible women represented by 85 schools and 2554 pupils. A new hospital had been opened at Lucknow in memory of the late Lady Kinnaird, foundress and president of the society, and a new medical mission had been established in Patna. The total number of patients at Lucknow, Benares, and Patna was 8904, with 24,387 visits to dispensaries, while 1931 visits had been paid to the homes of patients. The current total annual income is £16,687.

The Baptist Missionary Society.—At the centennial annual members' meeting it was announced that the colonial missionary societies were preparing to enlarge their own efforts in commemoration of the centenary of the society. It was the aim of the Committee to make every part of their work self supporting, but the cost of freight, etc., connected with the Congo Mission was three times that of the personal salaries of the missionaries. In moving the adoption of the hundredth report, the Rev. G. Short, of Salisbury, said that there were now nearly 100 missionary societies in Great Britain, Europe, Canada, and the United States, with 11,388 stations and out-stations, 4693 male and 3228 female missionaries, 40,083 Christian native workers, and 726,883 communicants. Toward the Centenary Fund of £100,000, a sum of £70,000 had been subscribed or promised, and at an early date the remainder was anticipated. The special efforts of the Sunday-schools had realized over £11,000. Of this £15,000 will be applied to wiping out the debt, some to a working fund which will make loans unnecessary, and the greatest portion to extend mission operations. It is estimated that the new up-river steamer for the Congo Mission will cost £5000. Sunday, October 2d, will be regarded as a missionary centenary in the Baptist churches at home and abroad A public celebration of the centennial of the founding will be held on October 4th and 5th in London. On July 23d a centenary festival is to take place at the Crystal Palace.

For the past year the expenditure has been £74,935 against an income of £69,125. Seven missionaries had died during the year. In view of the great mortality on the Congo the question was raised whether the Committee had considered the advisability of transferring men from Kingston College, Jamaica. At the annual soiree Mr. Baynes, commenting on the report, spoke of it as a second edition of the Acts of the Apostles. They had 800 baptisms in India, 550 in China, and a large number on the Congo. The native Christian Church was becoming increasingly active, independent, and aggressive. There was a large addition of Christian schools and a great quest for the Bible, thousands having been sold where a few years ago they would have been despised. Many were the cheering signs of an approaching noble harvest of souls in India. The Baptist Zenana Mission, which was never more popular, reports 52 missionaries and 130 Bible women

and Zenana visitors. Ten women were going to India this year, 5 of them old workers and 3 qualified physicians. The year's receipts were £7547. In response to an appeal on the twenty-fifth anniversary of the society a sum of £400 was collected. Dr. Richard Glover preached the Baptist missionary sermon, and Dr. A. T. Pierson the young men's mission sermon, the latter effort being considered one of the finest missionary deliverances of the year in Great Britain.

Wesleyan Foreign Missions—Annual Meeting.—Many circumstances combined to make the yearly gathering in Exeter Hall one of exceptional interest. The newly appointed secretary, the Rev. F. W. Macdonald, made a most able statement. General progress marked the society's operations in its principal mission fields. The receipts, while showing an increase, did not meet the expenditure by £4000. The veteran missionary, Dr. Ebenezer Jenkins, late of India, spoke of the wonderful changes which had taken place in that empire since he first went there in 1856. A notable welcome was given to the Rev. David Hill, who has labored in China for twenty-seven years. He told the vast assembly that China was becoming unified, entering into the comity of Western nations, passing through moral and intellectual transformations, and was everywhere more open to the missionary vanguards. At the annual missionary breakfast meeting the Rev. James Chapman, of Oxford, spoke of the great call which God was at the present time giving to His Church to mission the world. He instanced the various openings to the Gospel, the multiplied facilities, improvement in means of communication, and the remarkable increase of English-speaking peoples, whose influence extended to every land.

Mission to Lepers in India.—From Mr. Wellesley C. Bailey, of Edinburgh, the secretary and superintendent, earnest appeals are appearing in the English press for subscriptions. The Rev. H. Uffman, of the German Mission, Perulia, Chota Nagpore, who has charge of 160 inmates in the asylum supported by the Mission to Lepers, writing in March last, entreats the humane to enable him to open his doors to receive another 40 begging for admission. Says the Rev. G. M. Bullock, of the London Missionary Society, who has 122 inmates in the asylum at Almora, in the Himalayas: "There have been 20 applicants since January 1st; but I do not feel justified in admitting any till I find how far the Church of Christ is willing to stand by me." In a most touching letter (translated from the Hindustani) the native caretaker of the Almora Asylum writes: "Many have come seeking admission, but have been obliged to go away again. We are grieved to be unable to help them. Some came who could with difficulty move about; with tears they entreated of us to give them a place of refuge. One day a man came who was very helpless. He remained the whole night in the hope of having his name entered on the books, and it was hard to send him away in the morning." Of another institution a lady missionary asks: "Is it to be enlarged? You know there are more than 500 lepers in this district alone, and the need for further assistance is very great. Oh, dear! such piteous cases as have to be refused." There are applications from other places where extra accommodation is urgently needed, all of which could be met by a gift of £700.

Uganda.—Not since August last have the directors of the Imperial British East Africa Company had direct news from Captain Lugard. They have the utmost confidence in his strictly impartial attitude with regard to the rival native disputants, and they also state that the Snider rifles which the natives have obtained have been introduced in spite of their officers' vigilance by traders from the south of the lake, who are known to have brought large consignments of weapons and ammunition to the interior. Particulars of a reliable

character respecting the outbreak of hostilities between the Catholics and Protestants and the rumored destruction of several Catholic stations are not yet available. At the same time, it is useless to disguise the fact that the Jesuit priests, who have for several years been established in Uganda, look with extreme disfavor upon British prestige. The influence of these missionaries has been persistently used against the company's officers. Mwanga, at the date of Captain Lugard's last report, was much more favorably inclined toward the British than he had ever been before, but the king's extreme fickleness of purpose led Captain Lugard to doubt his entire sanity. He was, as a nominal Catholic, exposed to a good deal of influence from the priests. The latest news, however, proved that his conversion was of the most superficial character, according to which he was plotting with the Mohammedans to regain more territory by their assistance and to defeat the Christians.

It sounds strange to hear that Africa is not an unsuitable field, in some parts, for using the bicycle. The intrepid missionary, Mr. Ashe, of the Church Missionary Society, who started last year for Uganda, has, say the latest advices, nearly reached his destination, in accomplishing which the bicycle which he took out with him was of the greatest helpfulness. He was able to perform almost the entire journey on his machine; and he found the long narrow paths through the country admirably adapted to its use. His report is of such an enthusiastic character that we may in future regard the bicycle an almost necessary part of the equipment for an African traveller.

The Central Soudan Mission.—Mr. H. G. Harris and his 6 colleagues are temporarily located in the city of Tripoli, where they are zealously devoted to itinerancy among the natives, and, in the mean time, making themselves familiar with the Hausa and Arabic tongues. They propose at the earliest opportunity moving toward Lake Tchad, the objective point of their gallant enterprise. The prayers of God's people on their behalf are desired. It is definitely announced that Lieutenant Mizon, of the French navy, has failed to reach the lake by way of the Niger and the Binue, and is returning by the Congo. The leaders of the last expedition, M. Crampel and his officers, were brutally murdered. By the Wadai Mussulmans, who are supreme at the south end of the lake, undying hostility has been declared to all white men. So far the attempts to reach the Tchad region confirm the views held by Englishmen on the Niger, that this vast central track of the African continent, the largest remaining unexplored area, may for some time be closed to Europeans. Its entrance during the next few years depends mainly upon missionary exertion and commercial relations.

Miscellaneous.—Affairs in Samoa are in a critical and unsettled condition. The natives in the islands are strongly supporting Mataafa, and there is danger of another outbreak against the present *régime*. While the Government's funds are exhausted, the natives are two years in arrears with their taxes.—On April 14th the first party of North Africa missionaries left England for Alexandria; their names are Mr. and Mrs. Summers, formerly of Morocco, Mr. James Smith, of Liverpool, Miss Ada Watson, and Miss Van Molen, from Doric Lodge.—By the London Missionary Society, the services of Miss M L. Christlieb, daughter of Dr. Christlieb, of Bonn, and thus granddaughter of Mr. Weitbrecht, the celebrated missionary, have been accepted.—Dr. and Mrs. Laws arrived in London from Lake Nyassa in March.

Monthly Bulletin.

—Dr. Pentecost affirms publicly that there are more ordained ministers in Scotland than there are ordained missionaries in all the world.

—The *Western Christian Advocate* is not pleased with the showing made by

one of Boston's Methodist churches, which pays $5000 for pastoral services and gives only $36 for missions.

—Dr. Schauffler calls attention to the fact that while the Congregationalists have many institutions for training men for foreign missions, they have not a single school for training women missionaries. This refers, of course, to theological and special training.

—There is an Armenian Sunday-school in Maine which numbers about twenty, and is held every Sunday afternoon in the Second Parish vestry, Portland. Each pupil has a teacher, and their attempts to master the English language result in much animated chatter.

—Justice David J. Brewer, of the Supreme Court, made an address before the American Home Missionary Society in Washington recently. He is an active worker in the Church, where he has a large Bible class. He was born in Syria, where his father was a missionary.

—The women are arranging for a Congress of Christian Missions in connection with the World's Fair, in September, 1893. The theme of orators like Lady Henry Somerset and Mrs. Ballington Booth will be woman's share in the world's evangelization, and historical papers and general discussions will serve to make this factor in the modern missionary movement still more apparent.

—In view of the establishment at the World's Fair of a department for work done by women in different parts of the world, the industrial school of the American Lutheran mission at Guntur, India, is planning to send some of the work done in that school to the Exposition for sale, the profits to be applied to an endowment fund for the school.

—Mr. George Muller, of the Bristol Orphanage, has just completed his sixteenth missionary tour, having been absent from home twenty-one months. Although eighty-six years old, he is in good health. This last trip was confined to Europe, and chiefly to Italy, Switzerland, and Germany.

England.—Some 80 versions of the Scriptures are used in the Church Missionary Society's field. Of these, 59 versions, or 80 per cent., come from the British and Foreign Bible Society alone. The C. M. S. missionaries have been the sole translators of the whole or portions of the Scriptures into 52 languages, which, in the great majority of instances, would never have seen the light if it had not been for the kindly intervention of the Bible Society.

—The Bible stand at the Crystal Palace, London, commenced work nearly thirty years ago, and has disposed of more than 12,000,000 Bibles and Testaments, and 11,000,000 Scripture cards. This distribution includes both sales and gifts.

Africa.—Africa is three times the size of Europe ; every pound of ivory costs one life ; for every five pounds one hut has been burned ; for every two tusks a village has been destroyed ; for every twenty tusks a district has been destroyed.

—About one fourth of the people of Africa are Mohammedans and nearly three fourths are pagans. There are about 3,500,000 Christians, of whom nearly one half are Copts and Abyssinians, and the remainder Roman Catholics and Protestants in about equal proportion. The Roman Catholics include the French in Algeria and the Portuguese in Angola and Mozambique. The Protestants include the English and Dutch of the South African colonies. The people in the countries bordering on the Mediterranean Sea and in the countries immediately south of these are Mohammedan, while the pagans comprise the great masses of the negro, Kaffir, Hottentot, and Zulu races in Central and South Africa.

—Next to cannibalism the most terrible practice in the Congo basin is that of human sacrifices on the occasion of the funeral ceremonies of important

persons. The richer the family of the deceased person, the more numerous are the victims. Because far up the tributaries slaves can be bought much cheaper than on the Congo, canoe parties are sent for hundreds of miles for the sole purpose of buying victims for human sacrifices. They are blindfolded, bound to a stake in a sitting or kneeling posture, and a single blow of the skilful executioner's knife decapitates them. Though men form the greater number of victims, wives or female slaves are often strangled and thrown into the open grave, or buried alive in it.

—Bishop Taylor of Africa receives $6000 salary per year. All but $500 of it he gives to advancing his missionary work in the Dark Continent.

—Says Bishop Taylor: "I spent a large portion of one afternoon in the school-room of Sister Luzia at Malange. Her school is composed of the advanced pupils, whom she is instructing in the Bible doctrine and the catechism, with instrumental and vocal music. I looked on and listened and quietly wept and thanked God. Six years ago all these—teacher and pupils—were enveloped in the densest darkness of barbarous heathenism; but now they are 'partakers of the divine nature,' and diligent students of the Holy Scriptures."

—The Sultan of Morocco has issued special orders forbidding intercourse between the Moorish women and the ladies attached to Christian missions. This will affect especially the workers of the North Africa Society, a large number of whom are women, and who have made a special effort to reach the women of the country in their homes. The Sultan's action is supposed to have been taken on the representation of his advisers to the effect that communications between the Moorish and English women threatened innovation in the laws and the corruption of religion.

—Letters from Uganda, published in the *Church Missionary Intelligencer*, speak very cordially of the affection and kindness of the people. The Rev. R. H. Walker says: "I have lived with them for more than three months without spending anything. Many other Christian chiefs offer to provide all that the country will supply to any one who will go and live with them and teach the people. Let this be known in England, and surely some one will offer to come and help us. What we want is more men. The Christians will find them houses and food."

—The British Admiralty are having two small gun-boats built for service on Lake Nyassa, to be used in the suppression of the slave trade in that region. These boats will be taken in sections up the Zambesi and Shire rivers, and constructed on the borders of the lake.

—The great caravan of Dr. Fruisch, who goes to join Emin Pasha at Lake Albert, will include two hundred Soudanese, well armed, and five trained elephants. The latter he purchased in Bombay, paying $5000 each. He is a young millionaire, has travelled in South Africa and South America, and personally defrays the enormous expense of this expedition, which was to start from Mombasi early in July.

—At a meeting held in London, May 5th, to welcome Mrs. McKittrick and Dr. Harry Guinness from Africa, and bid Godspeed to a party starting for Balololand, Dr. Guinness spoke of the deadly climate of the Congo, which has worked such ravages among the missionaries, and gave a glowing tribute to the workers there and the success that was already crowning their labors. It was reported that the whole number starting for missionary fields on the Congo, West and South Africa, India, and South America was 22, and that there are 145 students in the three colleges of the East London Missionary Institute preparing for service in different parts of the world.

China.—The Rev. Gilbert Reid, in an essay read before the Shantung Presbyterian Mission, urged the obligation of doing more than has hitherto been done

by Protestant missionaries for the evangelization of the *upper* classes of China. He suggested that the whole constitution of Chinese society brings home the necessity of not neglecting them. "Reverence to all who are above" is so all-pervading in China that decisive results cannot be expected without heeding it.

—The Chinese Government has been so favorably impressed with the educational work the Methodist Missions are doing in Pekin that it has promised to give positions upon the railroads or in telegraph offices to all graduates, at a fair salary, and the privilege added of keeping the Sabbath. All graduates from the Medical Department will receive appointments in the army or navy. To give an earnest of what will be done, a physician from the United States was requested for the Customs Service of Chung King, the very city from which the missionaries were expelled in 1886; and besides granting a handsome salary, it was agreed that he should spend all his spare time in medical missionary work.

—This from the annual report of the Presbyterian Church of England: "So rapid is the progress made, that the Chin chew Church, although it has been enlarged, is now too small for the congregation meeting in it; frequently more than 600 persons crowd it to overflowing, many having to stand. To meet this in some degree, another place of worship has been opened in the southern suburb of the city, but still the crowding is too great. Then the hospital is too small for the patients pressing for admission; the congregational school too small for the number of pupils attending it; and the premises where the missionaries reside quite inadequate for the accommodation of our three brethren."

—The Rev. Mr. Sowerby writes that he never saw such a sight in China as was presented at Hankow on Sunday, March 13th, when Bishop Hare held a service there. More than a thousand Chinese crowded the building and remained through a service which lasted over three hours. Eighty-four persons were confirmed, and about 300 received the Holy Communion.

India.—The hospital which was erected in memory of Lady Kinnaird in Lucknow, India, formally opened in October last, is already in need of enlargement. The original design does not afford sufficient accommodation to the patients, and funds are solicited for an additional wing.

—One of the Cowley Fathers, who has been carrying on a successful work in the city of Poona, has withdrawn with some of his native converts to a small village to make a new attempt in the direction of self sacrificing labor. He wishes to see whether he cannot give an impetus to the foundation of a community life among the natives of that country.

—Rev Mr. Evans writes to the English Baptist Missionary Society of a native preacher, Michael Baba, who has for some years traversed nearly the whole of India, making known the way of life. He is not connected with any society, and receives no pay from any denomination. He dresses in the yellow, flowing garb of an Indian ascetic, for in this attire he has access to all classes of Hindus. He visits the great fairs and festivals, preaching a thoroughly evangelical message. He never asks for help, unless in actual want.

—A Hindu conversing with a Church Missionary Society missionary in India, in answer to the question, "Which of all our methods do you fear the most?" he said: "We do not greatly fear your schools, for we need not send our children; we do not fear your books, for we need not read them; we do not fear your preaching, for we need not hear it; but we dread your women and your doctors; for your doctors are winning our hearts and your women are winning our homes; and when our hearts and our homes are won, what is there left us?"

Palestine.—A Young Men's Christian Association has been started in Jerusalem, one branch of it to reach Anglo-Hebrews and another to work among the young men who speak Arabic.

—The Jerusalem and Jaffa Railroad will soon be ready for travellers. Already are the three American-built locomotives, Jerusalem, Jaffa and Ramleh, on hand. Outside of the Damascus Gate stands an electric light, a telegraph pole throws its shadow upon Jacob's Well, and a steam mill puffs near the ancient well in Nazareth. This means the breaking up of the isolation of the towns and villages and the more rapid spread of enlightening influences from the hitherto almost unknown world.

Persia.—The Bagdad Jews have *purchased* in the last eight years 258 Hebrew New Testaments and 729 Hebrew copies of Matthew or Hebrews, besides many copies of the New Testament Scriptures in Arabic, Turkish, or other languages.

Tibet.—A Scottish Universities Mission has been established in Sikkim with three missionaries. "Sikkim is a wedge driven up from India, splitting apart Nepaul toward the west and Bootan toward the east, and pointing to Lhassa, the holy city, the heart of Tibet. Sikkim lies on the threshold of Tibet. It is more, it is the door to Tibet."

—A grant of 30,000 rubles has recently been made to defray the expenses of another Russian scientific expedition to the Chinese province of Szchuen and the neighboring tablelands of Tibet. It will be under the care of M. Potanin, the well-known explorer, and will cover a period of three years.

—For nearly forty years agents of the Moravian Mission have been patiently waiting and working to gain an entrance into Tibet. When missionaries do enter, however, they will find ready for them a Tibetan dictionary and grammar, and a translation of the whole New Testament and some of the books of the Old Testament.

—While the Moravian missions at Leh are seeking to penetrate Tibet from the southwest, the China Inland missionaries are hoping to secure an entrance on the northeast. They have already established themselves at a small Tibetan village on the very border. At first it was impossible to obtain a house to live in, but at last a Tibetan landlord was found whose scruples were overcome, and they are already established. An effort was made to drive them out, but the Chinese officials stood by them and they remained.

Australia.—After two missionary meetings in Melbourne recently, a hard-working man sent in the title-deeds of a farm of 93¼ acres, worth £500, to be divided between missions to India and New Guinea. On being afterward spoken to about the largeness of his gift, he said, "This is how I look at it: Supposing I were a boy, and my father gave me a sovereign, but afterward wanted me to let him have part of the money back to help him in some work he was doing, and I gave him a threepenny piece, what sort of a son should I be?"

—The Moravians claim that their settlements of Ebenezer and Ramahyuck afford a tangible proof that the degraded "black fellow" can be reclaimed. In Victoria the race is fast dying out, but in North Queensland there are still vast tracts inhabited by them alone. The Rev. James Ward, his wife, and Mr. Nicholas Hey have been set apart for work among the latter. The Government have lent every assistance. A settlement has been decided upon in the Cape York peninsula, in the extreme north of Queensland.

Hawaii.—Mr. Okabe, who has charge of Christian work among the Japanese in Hawaii, reports 20,000 Japanese as now living at the islands. They comprise the largest body of foreigners there. Most of them go from Hiroshima or Kumamoto, two of the strongest centres of Buddhism in the empire, but, as they leave their religion with their possessions behind, they prove very susceptible to practical Christian influences. Gospel work is carried on in seven or eight places, with some 116 Christians as the result of three years' effort.

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